KOREA PROMOTES REVOLUTION AND CONSTRUCTION

1978

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(Foreigners' Travelogues)

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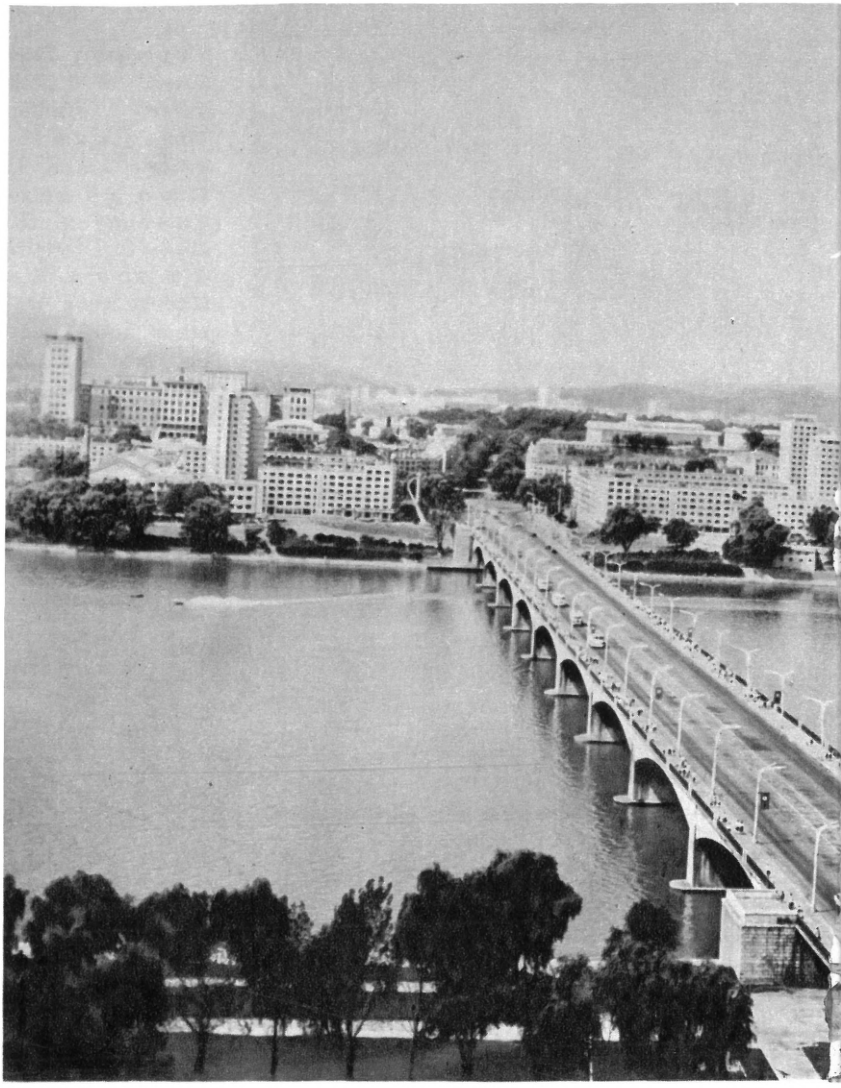
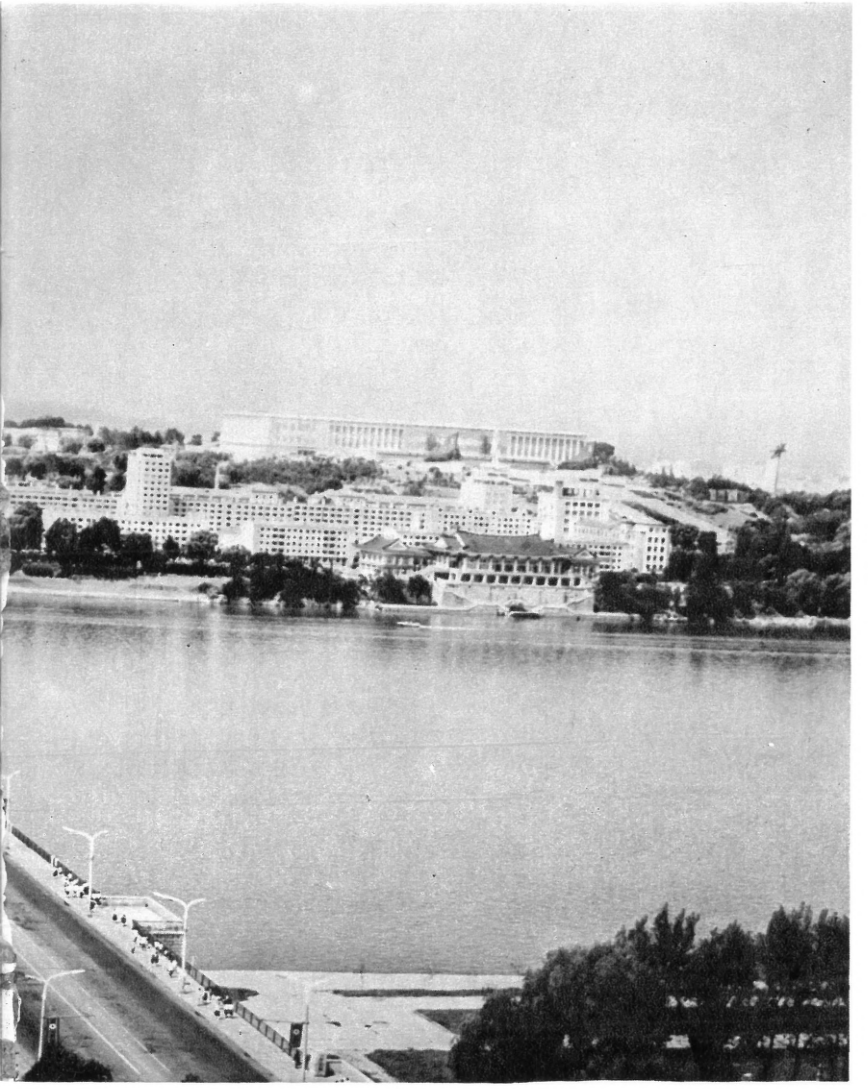
1978

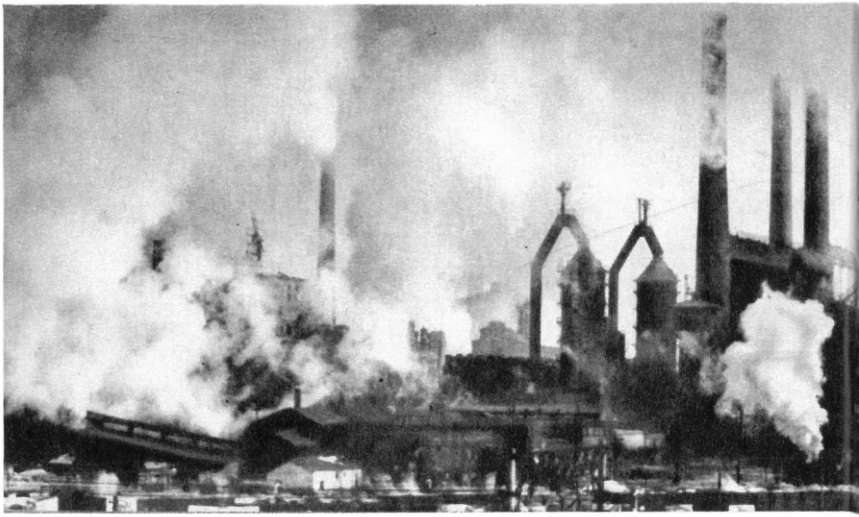
Vishwanath, Chief Editor of Indian paper "Indian Times", visits the historic house in Mangyongdae where the great leader Comrade Kim Il Sung was born and spent his childhood and nourished the lofty aim to make revolution

A delegation of Japanese teachers' "group for the study of Juche idea" visiting the Pyongyang Students and Children's Palace

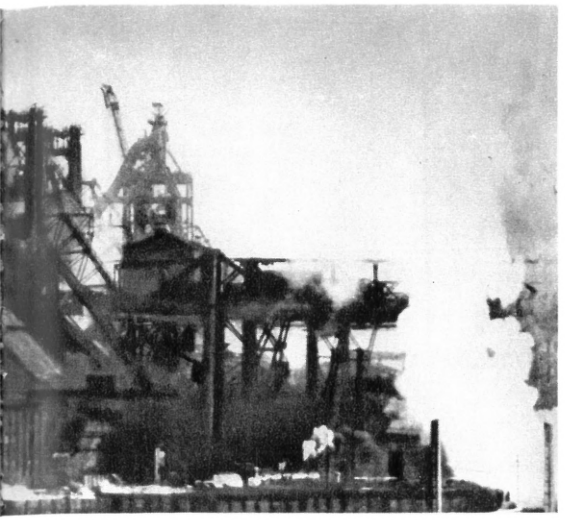


Pyongyang, capital of the DPRK, is enclosed with parl





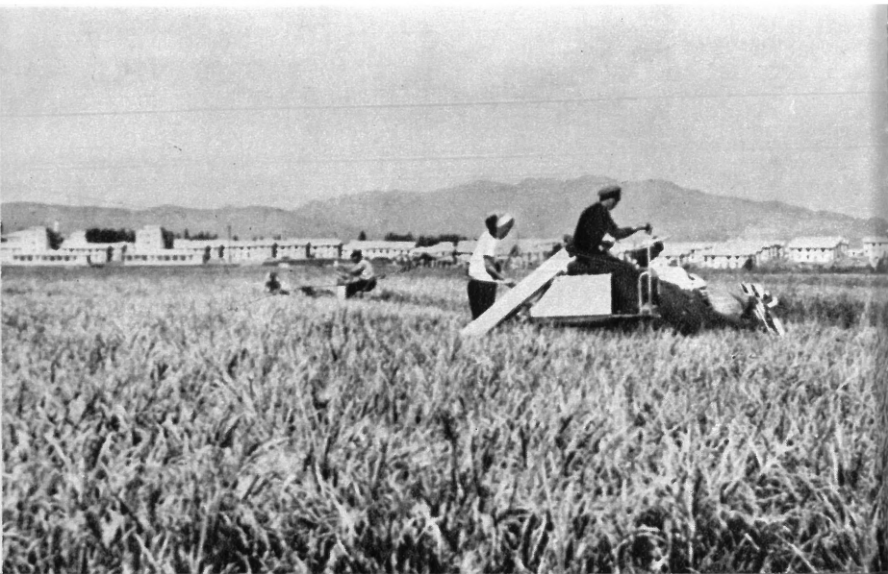
Another Korean-made cargo vessel



Kim Chaek Iron Works, Korea's major iron works

Innovations are made in the production of electric locomotives (at the Kim Jong Tae Electric Locomotive Plant)

Cooperative farmers on their way to the hall of culture to enjoy their off-day



Levelling and rezoning of fields to mechanize farming

Work is in full swing at a cooperative field to reap in a large rice crop

A delegation of the young activists of the Japan Socialist Party (above) **and a Danish journalists' delegation** (below) **are seen here visiting Panmunjom**

Editor's Note

An increasing number of foreign friends visit the Democratic People's Republic of Korea, the cradle-land of Juche, from year to year.

They inspect historic Mangyongdae and other places associated with revolutionary history as well as factories, enterprises, cooperative farms, and educational, cultural and public health establishments in different parts of the country. After their inspection tours they speak highly of the Korean people who, under the wise leadership of the great leader Comrade Kim Il Sung, have converted their backward colonial, semi-feudal state into a socialist power with a modern industry, a developed agriculture, a brilliant national culture and self-reliant defences in a short space of time.

Many of them have made public their travelogues, expressing their admiration for the Korean people who realized the historic cause of socialist industrialization in a short period of 14 years in the land where everything had been totally destroyed owing to the three-year war triggered off by US imperialism and who introduced a most advanced socialist educational system and a system of free medical care and are leading a happy life in a tax-free country.

In their writings they impressively describe the

present-day reality of "Korea that promotes revolution and construction" and her bright future, and manifest their firm solidarity with the just struggle of the Korean people for independent national reunification, the supreme desire of the nation.

Publishing the translation of some of their writings, we should like to express our thanks to foreign friends for their active support and encouragement to the revolutionary cause of our people.

July 1978

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THE SUN INSPIRES

Vishwanath,
Chief Editor of the *Indian Times*

The "Sun"

Solemn bewitching romance of the plants
Alluring chatter of the birds
Modest bloom of flowers
Animals joyfully grazing green fields
Rivers flowing in sublime calm
Clouds dancing in divine ecstasy
Snow-capped hills rising above the ocean
Golden sand on the shores
Sapphirine waves creating a rhythm
Tender breeze whispering like a maiden
Virgin lips singing melodies
Humanity bowing in worship salute
A splash of enchanting rainbow colours
Lo! The Sun is rising! !
The Universe is awakening! ! !

The writer is not romancing with lyrical lore in defining the eternal facts of life and divine truth. This is an undeniable reality that the Sun is not only

the source but also the energy of life. Without the Sun, it will be a dismal doom; life retarded and growth restrained. Life cannot survive without the Sun. The self-sufficiency and remarkable achievements that man has attained are attributed to the existence of the Sun.

It is therefore not without any meaning when the entire Korean people living in northern and southern parts recognise their beloved leader Comrade Kim Il Sung, as the Sun. He has all the qualities of that divine power generated out of the determined will to grow as a free self-sufficient and self-reliant nation. "Hard work and discipline can move mountains," it is commonly acknowledged. Nourished to devote to these attributes of life, Koreans today owe the dignity they have so attained to their undisputed leader. He has extended to his nation the power, the energy and the inspiration to sustain life which the dark clouds of foreign subjugation had shrouded for over a century.

He considers dedication to the welfare of his people as his foremost and supreme duty. Whether they are in the country north Korea itself, south Korea or forced out to Japan, their life continues to tax his mind. He has enshrined national duties for all of them and meticulously kept them united as one nation in their thinking. All of them think of Korea as their fatherland, foreign colonialists as enemies of the people, free thinking and human dignity and ultimate reunification of Korea as their sole objective and cherished desire.

Koreans in Japan

First of all, I take preference to narrate the inspiring life of the Koreans in Japan before I deal with the progress Koreans have made at home for establishing a just order and world peace and the role being played by the nationalists in south Korea to resist all attempts to ruthlessly crush their political aspirations and independent thinking.

I myself was in Japan in the middle of 1976 and was highly impressed by the Koreans' devotion to successful life. All the while I was amongst Koreans, I felt as if I was in their own country. Koreans here number 600,000. While in Japan one gets an impression that a little Korea has come up in Tokyo. Most of them were brought here as labourers and slaves or military draftees and those who were compelled to wander abroad in search of livelihood during the period Japanese imperialism had converted Korea into a colony.

It is in the blood of Koreans to keep their distinction. They live the Korean way, they eat the Korean way, their children are brought up in the Korean way. They are proud to maintain their culture, traditions and their individuality. Japan has not been able to submerge their culture and traditions and absorb them. Their passion and love for their country burn-

ing in their hearts have made them strong to face any weather, any number of calamities, any number of severest and fiercest cyclonic storms—brutality of colonial psychology to crush a people, their aspirations and their intellect. Most of the Korean nationals are those who originally hail from south Korea. Although they are no longer mass-tortured and inhumanly treated as animals and insects, yet they are officially maltreated, with sporadic incidents of politically annihilating some vocal opponents of the puppet regime in south Korea.

The Japanese government has simply given them the certificates to stay in the country. Not a single Korean is employed in any Japanese Government Department or even in any of the private Japanese enterprises. They are deprived of their citizenship and social rights. All doors of cooperation or dealings with Japan are closed upon them and an attempt has been made to isolate them.

However the firm will and determination harboured by them to stand on their own feet is a marvellous example of the highest magnitude for a nation torn asunder or a people forced out to fend for themselves—far away from their own home.

Progress of Credit Institution

Korean workers were also deprived of bank facilities by the Japanese banks. This had been greatly

agitating them since 1948. So after a great deal of planning, they established their own bank known as Korean Credit Association on June 25, 1952 with a capital of 7 million Japanese *yen* with deposits of 50 million *yen*. It was sponsored by 160,000 shareholders—all Korean nationals. As was visualised, no Japanese assistance was available. The bank is even deprived of handling or transacting any foreign business or having foreign correspondents. The bank is not allowed to lend money to Japanese businessmen or industrialists or to any other category of Japanese nationals. In spite of such a political squeeze and virulent economic blockade, today the bank's capital stands at 7.8 billion Japanese *yen* with deposits exceeding 320 billion *yen*. The bank has grown in all proportions and has today 136 branches and ranks amongst one of the largest banking institutions in the world. In sharp contrast to other Japanese banks, this bank pays 1 per cent more interest. The profit of this bank in 1975 was one billion *yen* after paying heavy taxes. Eight per cent dividend is paid to 160,000 shareholders. The number of workers engaged in this institution is 2,700.

I had an opportunity of meeting the President and the Vice-President of the bank and was highly impressed by their impressive personalities, brilliant thinking, high intellect and deep understanding. They are not only the persons who started this institution, but are those who have worked for its prosperity and expansion to its present stature. The astounding success of this institution is to be attributed to their patriotic dedication to serve an economically distress-

ed people. The services rendered by them cannot be forgotten by the Korean nationals.

Here I must make a mention of the workers of the bank, some of whom are associated with it since its very inception, and wholeheartedly cooperate with the President and Vice-President to serve the sacred cause of promotion of this vitally important institution.

Well-Knit System of Unity

The establishment of this bank has given enormous political strength to the Korean residents. After starting their own banking institution, they organised themselves under the banner of General Association of Korean Residents in Japan (Chongryon) representing 13 member organisations of Koreans living in different parts of Japan.

The history of establishment of Chongryon is itself a saga of bold determination of patriots faced with political extinction and annihilation and dates back to October 1945, the year when General Kim Il Sung returned home triumphantly, a legendary hero of the anti-Japanese revolutionary struggle and the Sun of the nation, the Korean residents in Japan in jubilation over the liberation of their homeland, formed their first united front body called the League of Koreans Residing in Japan (Choryon). A patriotic movement ensued.

As the DPRK was founded as the first People's Government in the annals of Korea by the great leader Comrade Kim Il Sung, the Korean residents in Japan became proud nationals of an independent, sovereign state, accelerating the pace of their patriotic activities, but what awaited them was a mountain of difficulties placed by the US imperialists and the Japanese reactionaries, both allied with the puppet clique in Seoul. The US imperialists were then preparing for an aggressive war in Korea. Instructions were issued to the Japanese reactionary ruling circles to disband Choryon and clamp down on patriotic efforts of Korea. The actual dissolution took place in September, 1948.

As end was put to the four-year existence of Choryon, the resident compatriots were not deterred from continuing their struggle. During the hard-fought Fatherland Liberation War, a life-and-death battle, they drew boundless inspiration from the heroic acts performed by the servicemen and people in their homeland. As a result of their efforts to create a new organisation, the United Democratic Front of Koreans in Japan (Minjon) came into being in January, 1951.

However, flunkeyists and national nihilists, becoming particularly vicious during this period, drew Minjon in a wrong direction, preventing the movement of Koreans from establishing Juche. Ordeals beset the movement and taking full advantage of the situation, US imperialists and the Japanese reactionary ruling circles intensified suppression and persecution.

The situation cried out for establishment of Juche in order to tide over the crisis positively and steer the patriotic undertaking along the right track.

Comrade Kim Il Sung moved into action and took all possible steps to conduct the movement to safety.

The great leader Comrade Kim Il Sung, the Sun of the nation, like always led the overseas compatriots who suffered from all sorts of national discrimination and humiliation in foreign lands to become dignified citizens of the Democratic People's Republic of Korea, always showing them paternal solicitude.

The great leader Comrade Kim Il Sung instituted the law of nationality to the Democratic People's Republic of Korea to provide all the overseas Korean nationals with the legal status as citizens of the Republic and took measures for their protection. He showed concern for the Korean citizens in Japan by letting them have the honour of being the Deputies of the Supreme People's Assembly of the DPRK. He also honoured many functionaries of Chongryon (General Association of Korean Residents in Japan) and Korean citizens in Japan with state decorations and commendations.

The leader fulfilled the desire of the Korean nationals in Japan to return to their socialist homeland. Thus, some one hundred thousand compatriots have returned from Japan to their glorious fatherland, the DPRK, since December 1959 and are now living a new happy life.

Today, the Korean nationals in Japan (as well as

in other lands) see their bright future, under the development and prosperity of glorious fatherland, the DPRK, and are striving hard for the reunification and flourishing of the country with high sense of national pride and self-respect.

Chongryon was formed on May 25, 1955. It is a powerful organization of overseas citizens of the DPRK which has rallied the Koreans in Japan close around the great leader Comrade Kim Il Sung by arming them with the immortal Juche idea and is fighting in defence of their democratic national rights and for the independent and peaceful reunification of their own land and national prosperity.

Chongryon has registered great successes in defending all the democratic, national rights including the citizenship of the DPRK by foiling the manoeuvrings of the Japanese reactionary forces to persecute and suppress the Korean citizens in Japan, resolutely frustrating the conspiracy hatched by the Japanese reactionary forces and the south Korean puppet clique to force them to apply for the puppet "ROK nationality" and for "denizenship"

Through an energetic struggle against the unwarranted scheme of the Japanese authorities to rig up such evil laws as the "immigration law" and the "law of foreigners' school", the Korean citizens in Japan have also made a great advance in defending the right to live and freedom of social activities.

Under the guidance of Chongryon, the Koreans in Japan have waged a vigorous struggle for free travel to the homeland and attained their objective in a limited scope.

Chongryon drew and outlined the following 8-point programme on its formation on May 25, 1955:

1. To rally all the resident Korean compatriots in Japan behind the Government of the Democratic People's Republic of Korea and build closer ties and solidarity with the compatriots in the northern and southern halves of the fatherland;
2. To devotedly work for the withdrawal from south Korea of all the foreign aggressors led by US imperialism that infringe on the sovereignty and territory of the fatherland and intervene in its domestic affairs, for the isolation of their minions, the puppet clique, and for the peaceful reunification and independence of the country;
3. To defend all the democratic, national rights and freedoms of the resident Korean compatriots such as rights of residence, occupation and property and freedoms of the press, publication, assembly, association and belief;
4. To conduct democratic, national education for the Korean children in Japan in the mother tongue, break down colonial slavish ideas and feudalistic customs, eliminate illiteracy and strive to develop national culture;
5. To safeguard the honour as DPRK citizens, oppose the detention and deportation of the resident Korean compatriots in Japan and to rescue the victims;
6. To strive for economic and cultural exchange,

communications and free travel between the fatherland and Japan, for the normalisation of state relations between the two countries and for the friendly relations between the two peoples;

7. To oppose an aggressive military alliance and war, demand ban on the manufacture and use of atomic arms, hydrogen bombs, bacteriological weapons and all the other mass lethal weapons and their complete dismantlement and to preserve world peace; and
8. To further bonds with the people of fraternal countries and peace-loving peoples the world over on the principles of reciprocity and equality.

This has attained the status of a historic document and the philosophy behind this 8-point programme has been highly lauded on the national level and registered enormous success in wide acceptance of this "code of national living" for overseas compatriots.

The Chairman of the Central Standing Committee of Chongryon is Com. Han Dok Su. It has a well-knit system of organisation from the Central Standing Committee down to the local prefectural headquarters, chapters and branches. It has 49 local headquarters, over 300 chapters and 2,000 branches.

Chongryon has under its wings many social organisations such as the League of Korean Youth in Japan, Union of Korean Democratic Women in Japan, and Federation of Korean Traders and Industrialists in Japan and press organs such as *Choson Sinbo*

(Korean Daily). It also has a Kumgang-san Opera, the Central Education Association of Koreans in Japan, the Korean Affairs Institute and other scientific, cultural and art organisations.

The righteous struggle of Chongryon and the Korean citizens in Japan is enjoying a unanimous support from the broad sections of the Japanese people and the progressive people of the world, and the prestige and influence of Chongryon are growing as days go by.

A young English-speaking interpreter was deputed by the Chongryon to guide me during my stay in Japan. He made my visit really worthwhile. I was able to visit all the Korean enterprises in Japan and gain first-hand knowledge of Koreans' life from a very close angle. I had also met workers of the Central Standing Committee of the General Association of Korean Residents in Japan. They were all instrumental in lighting me up with "a useful knowledge" and a very free and fair view of the Koreans' problems, hopes and aspirations.

Although all these people come from south Korea, yet they possess an undying spirit of dedication and patriotism for their fatherland—a reunified or united Korea. For them Comrade Kim Il Sung is actually the Sun, whose rays have penetrated deep into every Korean heart and inspired them to see the light through the darkness. The Sun's rays have cast a magical spell and all Koreans cherish the wish to be free, independent, self-reliant and one nation.

Study of Juche Ideology

Today, all the workers of Chongryon and resident compatriots feel an infinite pride and happiness in working and living with a high esteem for President Kim Il Sung, the greatest leader that Koreans have attended in their several thousand-year history. It is their revolutionary code of conduct to carry out his teachings with unflagging vigour.

This is the most valuable of all the achievements in the struggle to establish the ideological system of Juche.

Chongryon workers and resident compatriots are tirelessly studying their great leader's celebrated works and his glorious history of revolutionary activities, thereby learning the essence and contents of the undying Juche idea, Kimilsungism, its greatness, his wise leadership and lofty virtues.

Everywhere a Chongryon organisation is, there is a well-furnished room for the study of the revolutionary history of Marshal Kim Il Sung and a well-organised educational system. There its workers and resident compatriots make it a rule to engage in collective study on every Saturday, attend a cadres lecture on every Wednesday. Added are ten-day refresher courses. Over 1,000 places are designated as "Lecture Halls" throughout Japan. A two-hour self-study a day is now routine, while a "reading drive

of loyalty" and a "drive to master the leader's teachings" are afoot. A question-answer method is fully utilized to increase their knowledge.

Chongryon is a powerful instrument to embody the Juche idea in the movement of Koreans in Japan and carry the Juche cause to success.

Chongryon workers are now employing political work, work with people in the conduct of all their activities in opposition to bureaucracy and administrative work, educate them and mobilize them in the performance of the patriotic activities.

What is important to this drive is to unfold a "movement to find out those Koreans who conceal their identity among the masses of the Japanese", to lead them not to be assimilated into the Japanese society but to assert themselves as overseas citizens of the DPRK.

Chongryon has firmly protected the human rights of the resident compatriots including the right to a decent living and the right of compatriot traders and industrialists to do business.

Growing Support for Reunification

There is specific Comrade Kim Il Sung's teaching about policy calling upon all the Koreans north and south and abroad to pool all their strength in the pan-national struggle to accomplish the reunifica-

tion, the paramount national aspiration at the earliest date.

Chongryon has subscribed to the reunification policy as propounded by Comrade Kim Il Sung and made persevering efforts to bring about an independent and peaceful reunification as soon as possible. Its attitude is to share responsibility with the people at home.

It has brought home to the resident compatriots in all walks of life the reunification policy of their great leader, Comrade Kim Il Sung, and mobilized them in the struggle to execute it. Stubborn mass struggles have been undertaken to support and realise the three principles—independence, peaceful reunification and great national unity—and the five-point reunification programme chalked out by Comrade Kim Il Sung dyed with patriotic fervour.

Rallying under the banner of reunification and national salvation, the resident compatriots are now cementing national unity, regardless of ideology, political view and religious belief. In many parts of Japan, joint meetings, large and small, and multilateral exchange are effectuated with those under Mindan (the South Korean Residents Association in Japan). Today respect to and adoration for Comrade Kim Il Sung is growing among the South Korean Residents Association in Japan and they are expressing support for the reunification programme set forth by the great Korean leader.

Chongryon collected signatures from more than 250,000 resident compatriots against the plots of the splittists in Japan and abroad to create "two Koreas"

and for admission of north and south Korea into the UN as a single state. The collection was manifestation of their aspirations for reunification and their determination to bring it.

International bonds have been strengthened by Chongryon with the Japanese people and progressive people in the other parts of the world on the basis of the Juche-motivated, independent foreign policy defined by Comrade Kim Il Sung.

Japanese people express profound respect to and trust in Comrade Kim Il Sung, his politically wise policy and study of his philosophy based on immortal Juche idea has become an irresistible trend, as exemplified by the "National Seminar on the Juche Thought" held by Jucheologists about a year ago.

These exploits are to be recorded for ever in the history of the liberation movement and the reunification movement of the Korean people. They are historical evidence testifying to the correctness and invincible vitality of the unique theory and line on the overseas compatriots movement.

Impressive achievements in the grand construction of socialism are inspiring the south Korean revolutionaries and patriotic people. They are carrying on an indomitable struggle to topple the colonial military fascist rule, build a democratic society and promote reunification.

Major Emphasis on Democratic National Education

Education is the most effective instrument of not only educating but also bringing up the future generations to be disciplined, devoted and patriotic citizens of tomorrow fully wide-awake to their national and social responsibilities and obligations and to be sturdy enough mentally and physically to shoulder national duties.

With this spirit Chongryon has also set up a well organised educational system ranging from primary schools to university and gives the sons and daughters of the Koreans in Japan democratic national education at schools at all levels. Their great leader Comrade Kim Il Sung is taking keen interest in the affairs of education and frequently supplies aid in the form of funds and scholarships. As of April 1977 he sent over 23,000,000,000 Japanese *yen* on 65 occasions.

With an enrolment of over 40,000, they are running 160 national schools from kindergarten to middle and high schools and a university known as Korea University which was established on April 19, 1956. This university is most modern and equipped with all the latest amenities and apparatuses. 1,800 students study at this university. All the students are provided with stipends. It is financed by Korean

Credit Association which spends millions of dollars to run this institution which is an example in itself in the world. The university has a staff of 20 doctor-teachers and professors. Korea University, first of all, lays major emphasis on the deep study of the works of President Kim Il Sung and glorious history of his revolutionary activities in order to arm the students with the great Juche idea and the Kimilsungist world outlook.

President Kim Il Sung has sent the university not only textbooks and special works but teaching materials such as machine tools and national musical instruments made in the fatherland and specimens of animals, plants and minerals.

The President has conferred "Order of Kim Il Sung", the highest decoration of the DPRK, on the university in 1975 and granted "Kim Il Sung Prize of Glory of Youth", decorations and commendations to students and doctorate, professorship and associate-professorship and the title of "Merited Teacher" to teachers and workers of the university.

Korea University, founded under the great plan of the respected and beloved President Kim Il Sung, has greatly developed as a sanctuary of Juche-based sciences, and the highest seat of learning for the democratic, national education.

The founding of the university is a brilliant embodiment of the great educational idea to train the Korean youth and children, who were born and live abroad, into fine native cadres who work for the reunification and prosperous development of their fatherland.

In accordance with the respected and beloved President's Juche-based educational idea and his teachings on the democratic, national education, Korea University is training all the students to be native cadres who are faithful to the fatherland and the great leader, devote themselves to the cause of the independent, peaceful reunification of the fatherland and the national prosperity, and contribute to the defence of the democratic, national rights of Koreans in Japan and to the promotion of friendship and goodwill with the world's progressive peoples including the Japanese people.

The development and the efflorescence of the democratic, national education of the Korean compatriots in Japan, including the education at Korea University, is a brilliant success unprecedented in the history of the education of the overseas compatriots in the world.

The university gives the students the national culture and the education in socialistic patriotism through instructions in the mother tongue and the Korean history and geography. Every faculty intensifies specialised education to give them the advanced scientific knowledge and technology necessary for the economic and cultural construction of their fatherland and one of the most important methods of education adopted by the university is to combine theory with practice.

It was quite a revelation to see students filled with great aspirations and hopes of grasping the right aim of study, growing up into native cadres of new types loyal to their respected and beloved

leader and accomplished mentally, morally and physically.

Founded as a college, Korea University developed into a university of four-year course in 1958 and won the legal authorization in 1968, repulsing the suppressive manoeuvres of the reactionaries under the support of goodwilled people of Japan and the world.

Now the university has six four-year faculties (political economy, literature, history and geography, foreign languages, science and engineering), the two-year teachers training department, the correspondence course, the two-year post-graduate course and two attached research institutes.

In the centre of the large campus stand the main building, the No. 1 school building awarded the "Prize of the 1962 Japanese Architectural Year Book"; the No. 2 school building, the library and the auditorium. The university has a grand dining hall, eight dormitories holding all students, and a practical factory.

I met the Vice-Chancellor of the university who took me around the university. He showed me all the departments, laboratories, study rooms, the huge playground and the museum.

Students of the university are leading a fruitful life, studying here and taking an active part in practical activities. They try to become future pillars of their fatherland. All of them are studying to their hearts' content without any worry. They all live in dormitories helping each other as real brothers and sisters. They participate in science, art and sports

circles as well, enriching their accomplishments and talents.

In particular the Korean Soccer Team is well known as one of the strongest students' teams in Japan, and the performances of the art circles have won high praise, among Japanese universities, youths and students.

Thus they are making ardent efforts with youthful ardour to prepare themselves as able native cadres to contribute to the socialist construction and reunification of their fatherland, cherishing the pride of studying at their own and only overseas university. The graduates from this university are working in all the fields of the patriotic work of Chongryon, such as public organisations, schools of all levels including the university, the press and publishing houses, research institutes, financial organs and trading companies. And some of them who have returned to their fatherland are devoting their wisdom and energy to the socialistic construction there.

This university is recognised by the Metropolitan Government of Japan. The extra-curricular activities include dramatic clubs, dancing, football, volleyball and gymnastics.

The participation of the dramatic and sports teams is not confined only to Japan and they have earned their own name and distinction. This university has recently added a two-year post-graduate study course also. It is headed by the Chancellor of the university, who also happens to be the Chairman of the Central Standing Committee of Chongryon.

President Kim Il Sung has invited teachers and

students of the university who are yearning for their fatherland and given them the honour of receiving his teachings also and he exhorts different foreign delegations visiting Japan to call at the university. It is in this spirit that one lakh people, who visit Japan from DPRK feel pride in paying a visit to such a huge educational complex which is run by Koreans in Japan, of course with the help and guidance and assistance of the Democratic People's Republic of Korea and under the personal care and supervision of their great leader Comrade Kim Il Sung.

The museum is really an inspiring place to visit. It provides specially to students and visitors from other countries to have first-hand knowledge of the great strides that Korea is making in the development spheres. Whenever a new project is initiated in Korea, a mini-model is sent here for display immediately. Invaluable gifts presented to this university by President Kim Il Sung from time to time are also preserved here with a magnificent background.

This way this university is doing a laudable service to the cause of students who are to be citizens of their great fatherland tomorrow by keeping them well-informed of the political, social and cultural activities and first-hand knowledge of world politics as well as the developing nations' earnest desire to be an independent, self-reliant, self-sufficient, progressive and prosperous state to serve the sacred cause of world peace for accomplishment of human resources.

The university has translated and published the

immortal works of Comrade Kim Il Sung, and actively carried on exchanges of science and academic discussions with Japanese scholars, scientists and students.

Every year thousands of Japanese scholars, men of culture, youth and students and citizens visit the university. Many people from socialist countries and third world countries in Asia, Africa and Latin America, West Europeans and Americans have called at the university for mutual understanding.

Advancing vigorously under the banner of the great Juche idea, Kimilsungism, Korea University is carrying out the historic duty, assigned to it by the fatherland and the nation, of strengthening more and more interchange, friendship and international solidarity with peoples of Japan and the world.

Vital Economic Organ

The Korea-Japan Export-Import Corporation is another vital economic organ of the Chongryon. In fact, it was their invitation that made me keen to visit Japan and it delighted me to see that it was not only a formal invitation but the chief executives of the corporation were equally interested in my visit. The head of the organisation and the managing director were present at the Tokyo airport to receive me. Their hospitable nature and warmth of friendly feelings have carved a permanent imprint of their

gentle behaviour and broad outlook upon my mind.

The interpreter who guided me made me understand the implications of this important organisation to promote business and economic interests through lucid explanations. Japan does not have direct business contacts with Korea and, therefore, this organisation serves as a link between the Japanese traders having business with Korea and Korean foreign trade organisations. Incidentally, I was told that the Japanese were the largest business partners of this organisation lending it the distinction of being one of the largest commercial organisations of the Korean residents in Japan. Japanese businessmen obtain their visas through this organisation. This corporation is of great help and assistance to all businessmen who have got business dealings with Korean Government and other foreign trade organisations.

Educating Mass Opinion

The Korean Journalists and Publishers Association in Japan is another important organisation making constructive contribution towards national unity. I had the chance of meeting the chief editor, who is a matured journalist of outstanding calibre and has wide knowledge of international politics and thinking. This association publishes a Korean language daily *Choson Sinbo* and the Japanese and English

daily news bulletin *Korean News Service* besides 38 periodicals in Japanese, English, French, Spanish and Korean languages. They publish photo magazine, business magazines and magazines for youth and women. The entire unit is housed in a huge press building.

The literary quality of the publications can be adjudged from the fact that the publications are distributed in 150 countries and regions of the world. These publications feed and educate the mass opinion about true facts and have maintained a high standard. The Korean language is richer than any other language and, therefore, the Koreans are naturally proud of it.

Enriched Cultural Activities

The life of a nation is dull and drab without social and cultural meets. The Koreans have greatly enriched their cultural activities even though they have remained constantly under mental stresses and strain. It is, again thanks to the great leadership qualities of Comrade Kim Il Sung, that the cultural activities of Koreans have flourished and prospered in a free atmosphere. The great leader has all along kept all the worries and mental stresses and strains confined to himself so that the development of his nation is not retarded.

The Kumgang-san Opera is getting its own multi-

storeyed most modern building in April 1977. It is the most popular and successful performing troupe. Millions of people draw inspiration from its thought-provoking display and thematic excellence. It was started with 80 artistes on June 5, 1955 as Korean Central Art Troupe. Today it has 230 artistes. It has performed colourful shows with 84 spell-binding performances in Tokyo alone. Whenever a performance is to take place, there are queues, days in advance, to get tickets.

Two years ago the troupe visited Korea on the invitation thanks to the kind care of the great leader Comrade Kim Il Sung and the performance was highly estimated.

Its presentation of the revolutionary opera *The Song of Kumgang-san Mountain* won thunderous acclaim from the audience and left a strong impression on them. They included the diplomatic corps in Tokyo. The secret of this box-office hit was its full performance of an opera of the *Sea of Blood* type, a unique school of opera, based on the Juche-oriented concept on literature and arts. The director of the opera has added lustre and national pride to the performance.

There are 12 song and dance circle troupes of Koreans in Japan engaged in patriotic activities.

Proud exploits in these areas were demonstrated by a series of grand music and dance ensembles included *Under the Glory of the Fatherland,* winner of the People's Laureate Prize.

The sports organisation has 100 athletic teams and 1,000 athletic circles. They play in Japan and

abroad on international level and also casually visit Korea for selected tournaments.

On to Korea

With refreshing and fragrant memories of lovable company of Koreans in Japan, I started my onward march to Korea, the "Land of the Morning Calm" with fine landscapes, fertile soil and rich natural wealth—full of treasures, which have kindled in my heart an undying urge to repeatedly visit that great country and spend as much time of my life there as possible.

Every time I visit Korea I learn something new. There is new experience of life for me. Life in Korea is somewhat different from other countries, maybe due to political compulsions as colonialists continue to cast their evil eye on that land and people are conscious and well awakened to defeat these designs and determined to meet any eventuality and fully prepared to defend their independence, at the same time maintaining economic balance through increased production on scientific lines.

When I landed at Pyongyang airport, I thought I had come to a wrong place. I had visited the place about 18 months ago, this being my second visit; and was astonished to find that the whole map had been changed. It was now a huge international airport complex and could be compared with any of the world's known best airports. I could not believe that

such a change could possibly be brought about within so short a time. But it was a reality and I had to accept that Korean way of working on projects was really unbelievably different.

As usual the atmosphere was replete with discipline, devotion and warmth. All courtesies and facilities were extended to all the visitors who arrived there with me in the same flight. All of us were cleared in no time. The whole process was simple—no questions at all. The girls at the exit greeted us and wished us a very happy and pleasant stay in Korea.

I stayed this time at the State Guest House known as Munsuri Guest House, a huge place by itself with playgrounds, cinema hall, big parks, sitting rooms, dining halls, billiard and ping-pong rooms. In brief it was a big mansion complete in every respect with modern facilities. Except for scheduled visits for which one has to move out, the house assured a self-contained peaceful stay, rest and enjoyment.

Elixir of Life

This house provides just a glimpse of natural beauty that Korea inherits since five thousand years of recorded history. It is popularly called a gold-brocaded land from ancient times for its superb natural beauty as well as rich natural resources. Its land yields beautiful crops of all kinds of cereals

and fruits...and the seas around it abound with fishes.

Everywhere hills and mountains and clear rivers present a picturesque view. The scenery is even more beautiful when you view its landscape at sunrise on the East Sea from the Piro-bong Peak, the highest peak of world-famous Mt. Kumgang-san. This mountain has twelve thousand peaks of multifarious fantastic rock looking like cut diamonds. It presents kaleidoscopic sceneries according to seasons. In spring it is clad in all kinds of flowers; in summer it is robed in verdure; in autumn it is tinged with crimson foliage; and in winter it is covered with snow. In addition to numerous beautiful legends, it has many water-falls, and medicinal herbs including wild *insam* which has been widely known from remote days as an elixir of life.

Mt. Paekdu-san, the holy mountain of revolution, soars high on the northern border, with perpetual snow on its crest. On its top is Lake Chonji.

Mt. Myohyang-san also presents an unrivalled beautiful scenery, one of the eight best sceneries of Korea. It embodies the majesty of Mt. Chiri-san and the marvellous sculpturesque beauty of Mt. Kumgang-san.

Surrounded by seas on three sides, Korea borders on China and the Soviet Union on the north. The Taedong-gang River flows down through Pyongyang with its history of over 1,500 years. It rises in the Rangrim Mountains soaring in the central part of the country. Pyongyang spreads far and wide with Moran-bong Hill in its heart and many monumental

architectures scattered harmoniously.

Crucial Tension

I reached Korea at a very critical time when there was tension because of an unhappy incident which had taken place at the demarcation line on the very day of my arrival, i.e. August 18, 1976. The American soldiers engaged themselves in cutting trees which were planted by north Koreans on their side of the peace zone. By cutting these trees, the American soldiers intended to pin-prick the Koreans and provoke them so that a full-fledged war may engulf the area. There was great tension throughout Korea due to sudden and unsuspected action of Americans in whipping up emotions with political overtones and overtures. The Koreans started self-defence and self-protection exercises on a massive scale due to unpredictability of enemy's mind and action. The nation prepared to meet any challenge and aggression.

There was likelihood of a flare-up of the aggression because of reckless attitude of America provoking war and recurrence of hostility in Korea. This was a link in the whole chain of the premeditated manoeuvres of US imperialists intended to oppose Korea's reunification and occupy the whole of Korea and use this land as a military base and trample the patriotic and valiant people under foot with a vengeance.

However desperate try they made, the US imperialist aggressors could not break the strength of the Korean people. The whole Korean nation united and rose under the great leadership of Comrade Kim Il Sung to give a befitting reply to American tactics and strategy. Comrade Kim Il Sung as Supreme Commander of the Korean People's Army ordered all the units and all the members of the Worker-Peasant Red Guards and Red Young Guards to enter into combat readiness. This order was a decisive and proper measure to cope with the situation created by the US imperialists and a manifestation of the firm stand and determination of the Korean people to defend the socialist fatherland—whatever the cost.

The Supreme Command of the Korean People's Army announced, "If the US imperialists dare start a war in defiance of our stern warning, they will be unable to escape a crushing blow."

This warning was entirely just. The Korean people do not want war but are not afraid of it. The Korean people are fully armed with excellent revolutionary ideas and with a spirit to defend the fatherland. They are capable of striking even heavier punishment than in the 1950-53 war which America cannot forget as long as it exists.

At the same time messages from all peace-loving countries of the world started pouring in extending full support to Korea's reunification coupled with a call to America to avoid war and restrain hostile action. All free-thinking nations also condemned and criticized the American provocation.

The Americans sensing the international reaction promptly retraced steps and stopped further escalation of hostility for the time being considering the time as inopportune.

This vital engagement of the Korean nation, however, affected my programme. I had to curtail my visit and confine it to Pyongyang, and saw what I missed during my earlier visit. This, however, provided me with an opportunity to study more about Korean way of life and their political implications.

The June 9 School

My first visit was to a senior middle school known as the June 9 Senior Middle School. The foundation of this school was laid on 9th June, 1969, and the whole building was constructed in a record time of some 20 days. Every student studying at this school is taught by more than 50 highly qualified and experienced teachers. The principal of the school took me around the school building and to the classes where I was greeted with flowers by young children. With innocent smiles on their faces, the children's emotions were being correctly reflected. Their affection and warmth inspired me and for a while I was reminded of my childhood days. The school was fully equipped with all modern needs such as labs for practical experience for the students, and a museum with animals and birds. I was amazed to find that at

the age of 10-16 children are taught first-aid treatment for small injuries such as small accidents.

Young students gave one performance of Orchestra Music. When they play the instruments, if you don't see their faces, you will feel as if some matured and accomplished artists are giving the performance.

Comrade Kim Il Sung made sure that the title of "Chollima School" was awarded to the school where 90 per cent of the students got full or excellent marks.

Important Institution

My next visit was to the National Economy Institute which was established in July, 1946 by Comrade Kim Il Sung. This is a very very important institution where ministers of the Administration Council, leading personnel of local administrative organs, directors and deputy-directors of the enterprises and other leading cadres of state and economic organs receive lectures while on the job. There are 4 years, 3 years, 2 years, 1 year and 3 months and 1 month courses. These courses were introduced by Comrade Kim Il Sung 10 years ago. Training is given every subject, such as Industrial Management, Administration, Agriculture, Economics, Banking, Law, etc. One half of all the subjects are devoted to the implementation and promotion of Juche idea. Remaining subjects pertain to economy.

The people who qualify from this institute are given important positions at the state or economic organs. This institute is a vast complex. The building is fully equipped with all modern facilities. In all 300 teachers teach here in this institute. In this academy 3,000 students can study at a time.

New Educational System

In addition to this a new educational system, a system of studying while on the job, is developing. This system of higher education includes factory colleges, factory higher technical schools and evening and correspondence courses of the regular colleges. It provides the working people with ample conditions for receiving higher education to their hearts' content without being divorced from production. The students of these schools receive full living allowances until their graduation.

Also, there is the education system for the adults who were denied opportunities of learning in the former exploiter society. Working people's senior middle schools are run in towns and villages. These schools enroll people past forty.

In Korea, a "land of education", a "land of learning", where all people, men and women, young and old, are studying, there is a regular educational system. Compulsory primary education was introduced in 1956. Compulsory secondary schooling in

1958 and universal compulsory nine-year technical education in 1967. On this basis, the system of universal compulsory 11-year education was introduced in 1972. Under this system which includes compulsory one-year preschool education, the rising generation receives perfect compulsory education at state expense for 11 years until they reach working age.

All school fees were abolished in 1959 and since then every student has been receiving completely free education. At present more than 5.1 million children and young people receive education at state expense. Indeed, Korea's per-capita educational expenditure is highest in the world, and the state is the virtual guardian of students.

The whole younger generation is being better prepared as men of ability who possess the foundation of a revolutionary world outlook, fundamental knowledge about nature and society and at least one technical skill.

The education serves as a means of firmly equipping the rising generation with Comrade Kim Il Sung's Juche idea and knowledge required for the construction of socialism so that they oppose the exploiting system, protect the socialist system and fight devotedly for the building of socialist society.

In school education, primary attention is directed to bringing up the pupils and students to be revolutionaries with a sound revolutionary world outlook. All teaching subjects are mainly related to Korea and are pervaded with the policies of the Workers'

Party of Korea that correctly reflect the interests of the Korean revolution. With a view to training competent men, the schools closely combine general education with basic technological education, theory with practice, education with productive labour.

In order to improve education, the state directs much effort to the strengthening of the material and technological foundations of schools. Every school has the "Room for the Study of Marshal Kim Il Sung's Revolutionary Activity" or the "Room for the Study of Comrade Kim Il Sung's Revolutionary Thinking" set up at the places of honour, where students learn the revolutionary ideas and revolutionary life of the great leader Comrade Kim Il Sung. Schools are also well equipped with large reading rooms, up-to-date laboratories, practice workshops and teaching materials.

The great leader Comrade Kim Il Sung has directed profound attention to the training of major problems decisive to the destinies of the country and the nation.

Before liberation, there was not a single institute of higher learning in Korea. At present, however, there are over 150 universities and colleges, including the world famous Kim Il Sung University, and more than 600 specialised high schools and higher technical schools.

The institutes of higher learning are evenly distributed in the capital and localities. Each county has at least one specialised high school and major industrial districts have factory higher technical schools and factory colleges. These form

the nation's dependable comprehensive cadre learning centres which can meet the local demands for cadres. The students of colleges and specialised schools receive scholarships from the state.

As a result of the great efforts directed to the training, Korea now has a large army of technicians and specialists exceeding 1,000,000. They are excellently managing and operating the state and economic organs, scientific and cultural institutions, factories and other enterprises and cooperative farms.

Science in the Service of the People

Scientific researches also contribute greatly to the socialist construction of Korea and the promotion of the people's well-being. Science is being developed on the Juche-oriented basis in the full service of the Korean revolution.

There are the DPRK Academy of Sciences, Academy of Social Science, Academy of Science for Light Industry, Academy of Agricultural Science, Academy of Medical Science, Academy of Pedagogical Science, etc., and these have their branches and research institutes.

Scientific research institutions have research rooms, laboratories and intermediate pilot plants, which are furnished with up-to-date facilities.

In scientific researches great efforts are directed to the solution of both the pressing problems facing

the revolution and construction and the long-range scientific and technological problems.

In the field of natural science and technology efforts have been directed to researches for the establishment of a solid system of independent industry that relies on domestic natural resources and technique and for the emancipation of the working people from tough work through the promotion of the technical revolution. At the same time, new branches of science and technology have been actively explored with a view to carrying out the prospective tasks of developing the national economy. Valuable results have already been brought about in the research into steel-making by using domestic fuels, and in the production of fertilizer from gasified anthracite, vinalon fibre from limestone, and fibre from reed. On this basis, scientific researches have developed on to new heights.

Korean agricultural scientists have produced new strains suited to the country's geographical, climatic and soil conditions. They have introduced advanced farming methods and put all branches of agriculture on a modern scientific and technological footing. In this way, they are contributing to the industrialization and modernization of agriculture.

Many successes have also been recorded in the fields of biology, medicine and physics.

Korean scientists have also achieved successes in applying atomic energy in production and introducing radioactive isotopes and radiation in industry and agriculture. Progress has been made in automating or semi-automating production processes through

the advancement of electronics and in developing the chemical fibre industry and the ship-building industry.

In the field of social science, efforts are being directed to the researches to prove the correctness of the respected and beloved leader Comrade Kim Il Sung's great revolutionary idea, the Juche idea, and the lines and policies of the Workers' Party of Korea which apply this idea and carry forward the true revolutionary traditions he established. Intensive researches are also conducted to theoretically systematize and generalize the valuable achievements and rich experience which the people have gained in the revolution and construction under the sagacious guidance of their leader.

Promoting the Language, Literature and Art

Linguistics has scored great successes in defending the Korean language from the policy of the US imperialists occupying south Korea to obliterate the national language and in developing pure Korean words to meet the demands of the time.

Korean socialist literature and art have made rapid progress since liberation, assimilating the brilliant traditions of revolutionary literature and art established in the days of anti-Japanese revolutionary struggle, and serve as a powerful weapon for the Korean revolution, a textbook of life to arm the people

with a revolutionary world outlook.

The great leader Comrade Kim Il Sung's Juche-oriented literary thought and policy on the building of literature and art are being thoroughly carried into effect, and the principle of embodying Party spirit, working-class spirit and popular spirit and the method of creation based on socialist realism are strictly maintained.

The General Federation of Literary and Art Unions of Korea plays a great role in improving the creative work of writers and artists. It is composed of the Writers' Union, the Film Workers' Union, the Musicians' Union, the Dancers' Union, the Artists' Union and the Photographers' Union.

The writers and artists have made great efforts to bring out revolutionary literary and art works, dealing in proper proportion with the revolutionary traditions, the socialist revolution, the building of socialism, the south Korean revolution and reunification of the country and to create revolutionary masterpieces in particular. They have achieved brilliant results in their work.

Korean literature, which inherits the brilliant traditions of literature and art established by the great leader Comrade Kim Il Sung during the anti-Japanese revolutionary struggle, has since liberation made a long stride forward under his wise leadership, justifying itself as a revolutionary and popular literature correctly reflecting the requirements of the age of Juche.

In recent years, work has been carried out to cinematize, operatize and novelize the immortal clas-

sics *Sea of Blood, The Fate of a Self-defence Corps Man* and *The Flower Girl* which were created in the days of the anti-Japanese revolutionary struggle.

Many fictions have also been written. Among them are full length novels *The Year 1932* (part of a cyclic novel *Immortal History), Dawn of a New Age, Mangyongdae,* and *One-Thousand-Ri Journey for Learning* and a biographical novel *The Mother of Korea.* In poetry the epics *Marshal Kim Il Sung, Our Sun* and *The Green Pine Tree Will Stand For Ever* were composed. There are many works portraying people's struggle in the periods of grim Fatherland Liberation War against the US imperialists and the socialist revolution and construction as well as their struggle for national reunification.

Scenarios and children's literature have also made rapid progress.

The Korean revolutionary literature greatly contributes to dyeing the whole of society with the leader's great revolutionary idea and inspiring the working people to new struggles and heroic feats.

It is also significant that under the wise guidance of the respected and beloved leader Comrade Kim Il Sung, film art, a powerful means of mass education, has made rapid advance.

The film art started from scratch after liberation has already laid firm material and technological foundations.

Different modernly-equipped film studios such as the Korean Feature Film Studio, the Korean Documentary Film Studio, the Korean February 8 Feature Film Studio and the Korean Science and Education-

al Film Studio are producing feature, documentary, children's and science films in large quantities. Many movies based on the themes of the Fatherland Liberation War and the reunification of the country have come out.

The feature films *Sea of Blood, The Fate of a Self-defence Corps Man* and *The Flower Girl* have proved monumental masterpieces and created an unprecedented sensation in the world's filmdom.

The Korean opera art, a new type of revolutionary opera art, is also growing as a unique and popular instrument of serving the people's urges and aspirations.

The revolutionary opera *Sea of Blood*, adapted from the immortal classic *Sea of Blood* under the guidance of the Party Centre furnishes a model for the revolutionary operas.

Sea of Blood realistically and impressively depicts how a mother deprived of her beloved husband and son in cold blood under Japanese imperialist rule comes out of the confines of her family life and takes the road of revolution.

The operas of *Sea of Blood* type are fundamentally different from operas hitherto known to the world, because they serve as a powerful means of remoulding people's ideological consciousness, as a revolutionary textbook.

In the operas of *Sea of Blood* type exquisite and elegant national dances are properly incorporated with *pangchang* (the Korean form chorus) so that the characteristics of the opera as a composite art are fully guaranteed. This increases the opera's ideo-

logical content and artistic value. Liveliness and profundity of stage decor makes them true to life. For its originality as well as its influence strong enough to touch the hearts of masses Korea's revolutionary opera art is called a brilliant sunlight reaching all parts of the world.

The music and dance have also made rapid progress as popular and revolutionary in the same manner as other forms of art.

Many songs including the theme song of *The Flower Girl, This Flowering Spring Day* and *On This Moonlit Night* continue to enthuse and inspire the people. Along with the gentle and emotional yet militant music, national dance depicting beautiful, delicate and true sentiments of the people has been developed. The group dancing, collective harmony blended with individual skills, is enchanting, graceful, exquisite and congenial to modern aesthetic sense.

The Korean fine arts, proving themselves to be revolutionary fine arts with rich national characteristics, are flowering out brilliantly, bringing the excellent features of the traditional Korean painting—forcefulness, exquisiteness and loftiness—into full play in all branches of the fine arts.

Korea has the legacy of time-honoured fine arts, which since liberation have developed in an all-round way in keeping with the requirements of the revolution and construction. The excellent paintings depict the people's heroic struggle against the US imperialist aggressors.

In the domain of sculpture, too, shining achieve-

ments have been made and great successes have been registered in the fields of graphic arts, embroidery, technical arts and industrial fine arts.

Korean publications explain and propagate in a deep-going way the Juche idea, the great revolutionary idea of the respected, beloved and universally acknowledged leader of the people Comrade Kim Il Sung, and the correctness of the lines and policies of the Workers' Party of Korea—the application of this idea—and thereby serve as the Party's powerful weapon for dyeing the whole of society with the leader's revolutionary idea and for vigorously organizing and mobilising the working people to implement the Party's lines and policies.

They also strive for intensive knowledge with stress on class education and for wide dissemination of scientific and technical progress among the working people, youth and children.

Korea now leads the world in the per-capita circulation of publications. A system of door to door delivery of publications has been established so that newspapers, magazines and books are supplied to every family.

Promotion of People's Health

Under the socialist system prevalent in Korea, men are regarded as the most precious, and great concern and solicitude are shown to the protection of men's lives and the promotion of their health.

A system of universal free medical care, enforced in 1953 when the whole country was in flames of war, is in force and all people are entitled to receive free medical aid ranging from preventive treatment to hospital treatment and recuperation. The state even pays for accommodations at hospitals and sanatoriums and travelling expenses for recuperation.

The district-doctor system, an advanced medical service is now working well. Under this system, medical workers take charge of the inhabitants of a definite district and always look after their health in a responsible manner.

The material and technical foundations of public health are continuously strengthened and today Korea ranks among the most advanced countries in the world.

Special concern is shown for the protection of health of mothers and children. Modern maternity, obstetric and children's hospitals and wards have been set up everywhere. Schools have their own doctors and many educational institutions have clinics and hospitals.

Korea has its own pharmaceutical industry which manufactures antibiotics and other medicines. It has medical appliances factories and many medical research institutes.

Korean public health lays stress on preventive medicine and a well-regulated hygienic and anti-epidemic system has been set up from the capital down to localities.

In all units of habitation and in all spheres of the national economy the work of establishing cul-

tural way of life is conducted along with preventive inoculation and medical check-up for a healthy life and longevity of the people.

The physical culture and sports are doing their parts well in increasing the physical strength of the working people and firmly preparing them for work and defence.

Working people conduct mass physical training activity and widely participate in soccer, table tennis, volleyball, and basketball and various production contests.

Besides the modernistic Pyongyang Gymnasium, there are sporting clubs, stadiums, swimming pools, ski centres and skating rinks in all parts of the country. Facilities for sports are available at all work places and schools.

Mass gymnastic display, a form of mass physical culture, has made a leaping advance. The displays are characterized with their lofty ideological content, gigantic scale, refined artistic quality and sporting skills.

For the improvement of techniques in various sports fields the state trains specialists at sports colleges, specialized sports schools and the faculties of physical culture of the normal colleges. With the popularization and improvement of sporting techniques, Korea's physical culture and sports have reached the international level in many events.

Acrobatics with the main emphasis put on elastic and elegant movements are suited to the present-day sense of beauty. Militant and revolutionary acrobatics with plain and clear contents are conducive

to the education of the masses.

Well-being of the People

The state assumes full responsibility for the well-being of the people. It, therefore, exerts itself to rapidly improve the welfare of all the working people, while at the same time gradually eliminating distinctions in their living standards. This has resulted in a steady increase in the national income which is a source of improving the people's material and cultural standards. In 1970, per-capita national income was 9.4 times that of 1946 and is currently registering a sharp increase, as a result of the faster development of the economy.

The income of working people is also continually increasing. They are paid according to the quantity and quality of work done and everybody gets the same living allowance for the same work. With a view to making all the people evenly well-off, the state follows the policy of rapidly increasing their living allowances as a whole while continually narrowing down differences in living allowance scale.

The principle of increasing living allowances is that those of the lowly paid are raised in greater proportion to those of the highly paid.

The income of the peasants also grows rapidly. The state assistance to agriculture to quickly boost agriculture production and lighten the burden of

peasants is increased. With the increased state assistance, the economic foundations of the cooperative farms have been consolidated and agricultural production developed rapidly.

The state has provided irrigation projects, river improvement works, thrashing grounds and storage and production facilities and at the same time abolished agricultural tax in kind, annulled farm machine hire, lowered irrigation fee and increased purchase prices of farm produce.

This has resulted in the quickly narrowing down of living standards between the workers and the peasants.

With the continuous expansion of the economy the national income also grows and working people receive additional benefits from the state year after year. Compared with 1956, in 1970 the real income of every factory and office worker increased by 175 per cent and that of every peasant by 114 per cent.

The taxation system, a legacy of the exploiting society, which spelt heavy burdens and sufferings to the people before liberation, was completely abolished as from April 1, 1974.

The great leader Comrade Kim Il Sung, who possesses unmatched vision, established a new system of taxation for the people after liberation and lowered the tax rates on a number of occasions and as the country's economic power grew, placed complete abolition of taxation on the order of the day. Thus Korea has become the first country without taxation in the world.

The working people also enjoy immense additional

benefits for housing. Houses are built at state expense and allotted to the working people free of charge. Large part of water, electric and heating charges and fuel expenses is also borne by the state. So the house rent paid by the factory and office workers accounts for no more than 1 or 2 per cent of their living costs. The peasants also live in the rent-free houses built at state expenses.

The working people also receive benefits from the popular social pension and insurance systems. The state provides those permanently or temporarily disabled by infirmity, injury and other causes with appropriate subsidies, treatment conditions and all living conditions.

Aged people (men reaching sixty and women fifty-five) receive old age pensions and living conditions are provided by the state to the supportless old people and orphans.

The outlay for social and cultural benefits increases year by year. In 1970 it was 10 times larger than that in 1956. It accounts for more than 20 per cent of the state budget.

The commercial network for commodity supply to the working people spreads throughout the country for the convenience of the people. Shops are to be found wherever people live, even in remote and rugged mountain areas, not to speak of towns and workers' districts. Working people can get any goods they need.

It fascinated me to know that uniform prices are applied to the same kinds of goods in all the shops, whether they are located in towns, rural villages or

lumbermen's settlements in remote mountain areas. The prices of mass consumption goods are lower than other goods, and the prices of those for children, in particular, are fixed at such a low scale that they barely cover the production costs.

On Record

It is now a recorded fact that the occupation of south Korea by the US imperialists and their colonial military fascist rule have reduced south Korea to a dark land where fascism and terror prevail all over the society, and pushed its economy to the brink of the total bankruptcy, bringing unfathomable miseries and sufferings to the people.

Full force is used to curb opposition and criticism of the south Korean government principally from intellectuals and Christian clergymen. "Emergency Decree No. 9" unheard of in peace time and in any cultured society is a weapon used by colonialists to punish democrats. Such war time regulations are in force in south Korea to curb free voice!

Kim Dae Jung, the opposition leader who won 45 per cent of the vote in the presidential elections of 1971, was kidnapped in broad daylight from a Tokyo hotel by KCIA agents in 1973.

Another popular dissident Kim Chi Ha, a renowned poet, after a brief month of freedom from one imprisonment, has for the past year been

kept in solitary confinement in Seoul's West Gate Prison.

Yun I Sang, a well-known composer, who migrated to West Germany, was abducted from West Germany and imprisoned and was released only when strong and threatening protests were launched by the West Germany Government.

There are scores of other similar instances of important south Koreans who are subjected to maltreatment by the KCIA agents.

A full history volume can be written if one records every incident of brutal and cold blooded murder of innocent south Koreans.

The US imperialists have also shipped into south Korea large quantities of weapons of mass destruction such as tactical nuclear weapons and guided missiles and are equipping the south Korean army with latest fighter-bombers, tanks, destroyers and various up-to-date lethal weapons.

South Korea has thus been converted into a huge army camp, into a zone of military action where as many as 200 military bases for aggression have been entrenched and great military forces concentrated.

The US imperialists are covering up their military occupation and colonial rule in south Korea with the veil of neo-colonialism. They are enforcing their policy of colonial enslavement in south Korea, as a puppeteer does, directing and manipulating the south Korean puppet regime through the "US Embassy", the "US Office of International Development", the "US Command in Korea" and many other ruling

apparatuses in south Korea.

But this is not the end in itself. The presence of US in this area is a constant factor for international tension and escalation of a danger to world peace.

Towards Strengthening World Peace

It is, therefore, not surprising that like all devoted patriots, Comrade Kim Il Sung is devoting his entire thinking and energy in thwarting any attempt to disturb the peace, and at the same time least disturbed and fully prepared to contain any aggression, so that world peace is strengthened and gains his country has made are consolidated and development and progress maintained.

KOREA PROMOTES REVOLUTION AND CONSTRUCTION

Delegation of Young Activists of Japan Socialist Party Visiting Korea

We Learn from Struggle for Revolution and Construction

Sato Tokihiro,
Head of Delegation of Young Activists of Japan Socialist Party

Preface

It was mid-June 1976 when we arrived in Pyongyang via Peking. There was every indication that the summer would soon be in its midst. At the airport we were warmly welcomed by the Chairman of the Central Committee of the League of Socialist Working Youth (LSWY) of Korea and other cadres, and many young girls. With deep emotion we set our foot on the soil of the Republic.

We, the young activists' delegation of the Japan Socialist Party, were to visit Korea for 11 days from

June 11. We were in the wake of a delegation headed by Moriyama, Chief of our Party's Youth and Children's Bureau, that visited Korea in 1973.

Our stay was short, but we, united with one will, decided to draw up the tight plan for inspections, contacts and discussions in order to closely study the struggle for revolution and construction in the Republic and draw lessons for our revolutionary struggle in Japan, and also, inform of our struggle and strengthen our friendship and solidarity with the people and youth of the Republic.

Therefore, 11 days was a "forced march" for us and, to our regret, it must have imposed very heavy burden on many cadres from the Central Committee of the Workers' Party of Korea and the LSWY. However, we had the honour of being received by the great leader President Kim Il Sung and could make hope-filled visits and contacts and had discussions to our heart's content, and we were successful in further strengthening and expanding our friendship and solidarity with the Republic's people and youth.

As to the results of our interchanges and impressions, they were mentioned in my brief travelogue carried in the August issue of the *Socialist Party Monthly*. The delegation's secretary also referred to their details in his report. So, here, on the basis of the information I acquired through our 11 days' sojourn in the Republic and our interview with the great leader President Kim Il Sung, I am going to introduce the struggle for revolution and construction in the Republic whose people are advancing forward with the spirit of Chollima.

Interview with President. Juche Idea

Needless to say, what impressed us most during our stay in the Republic was our interview with President Kim Il Sung. Though always busy in leading the revolution and construction, he was so considerate as to squeeze time to receive our young activists' delegation. We keenly felt it meant his great expectation of our struggle in Japan. I think such a kindly care for us young activists is a manifestation of the profound solicitude of the President and of everybody in the Republic not merely for us but also for all their children, students and youth.

The President's teaching that *The Youth Must Take Over the Revolution and Carry It Forward* is embodied in regarding children, students and youth as the greatest treasure, which was one of the strong impressions we got from our visit to the Republic. Though our interview with President Kim Il Sung was very brief, it gave us a lot of suggestions and lessons, I should say.

It goes without saying that the supreme task in the Republic now is to fight for the independent peaceful reunification of the country. Strivings in all spheres of politics, economy, culture, education and so on merge into the struggle for national reunification. As a matter of course, it became the main subject of conversation when we met the President.

On the point the President said:

"Our Party has set forth the country's independent reunification as our supreme task. Therefore, we should, first, conduct the socialist construction well in our country; second, support the struggle for democracy in south Korea; and third, strengthen solidarity with the world's peace-lovers and revolutionary peoples. We must carry out these three tasks for national reunification."

And his people are consistently guided by the Juche idea in carrying out these tasks.

Concerning the Juche idea the Socialist Constitution of the DPRK enacted in 1972 gives the following definition:

"...The Democratic People's Republic of Korea is guided in its activity by the Juche idea of the Workers' Party of Korea, a creative application of Marxism-Leninism to the conditions of our country."

As is elucidated above, the Juche idea is a creative application of Marxism-Leninism to the history of the Republic, its present situation and specific conditions, and it emphasizes the Juche-based independent position and creativity in particular. And it strictly guards against dogmatism. A cadre from the LSWY, who guided us from the first day to the last said that what was important was how to apply the theory creatively to specific reality without sliding into dogmatism, while adhering to one's principle. It is clearly proved especially in their rural development, which I shall mention hereafter.

Many people have explained what the Juche idea means. The President gave this clear-cut definition.

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

On the basis of the Juche idea they have established the principles of independence in politics, self-support in economy and self-defence in safeguarding the nation and all their efforts are being directed to the struggle for the revolution and construction in the Republic. Meanwhile, they never slight international solidarity, I should say. They stress proletarian internationalism based on Juche and independence.

As I mentioned above, President Kim Il Sung pointed out during the interview that one of the three major tasks to be carried out for national reunification is strengthening solidarity with the world's peace-lovers and revolutionary people. The policy of independent peaceful reunification of the country is an embodiment of the Juche idea.

People's Struggle and Founding of Republic

Let me outline the historical processes from the

founding of the Republic up to now.

On August 15, 1945, when Japanese imperialism was defeated in the Second World War, Korea was liberated by the great leader President Kim Il Sung and the Korean people.

The ruling apparatuses of Japanese imperialism were destroyed and people's committees, local organs of power, were formed in all parts of the country. However, the US imperialists occupied the southern half of the Republic to block the nationwide liberation of Korea. Therefore, President Kim Il Sung first proposed the policy of establishing a revolutionary democratic base in the northern half of the Republic. In October 1945 he founded the Workers' Party of Korea with the Juche idea as its guiding principle and, in February the following year, set up the North Korean Provisional People's Committee. It was a new form of people's power and its main task was to fulfil the anti-imperialist and anti-feudal democratic revolution.

The Provisional People's Committee promulgated the historic law on agrarian reform in March 1946, confiscating some one million *chongbo* of land owned by the Japanese imperialists, pro-Japanese elements, traitors to the nation and landlords and distributed it to the broad sections of the peasantry free of charge. In August the same year it nationalized the key industries owned by the Japanese imperialists, comprador capitalists and traitors to the nation.

As a result, the task of the anti-imperialist, anti-feudal democratic revolution was successfully carried

out in a short space of time, and the North Korean People's Committee was established in February 1947. This power was a proletarian dictatorship that would carry out tasks during the transition to socialism in the north.

The firm foundation of the Korean people's struggle to build a democratic unified independent state had been laid in the northern half. But, in south Korea, a puppet regime had been rigged up through US imperialist manoeuvres, which confronted the Korean people with a grave crisis of national and territorial division.

In June 1948 the great leader President Kim Il Sung convened a conference of leaders of parties and social organizations in north and south Korea, where he set forth the policy on establishing the Democratic People's Republic of Korea through a general election in north and south Korea.

In north Korea 99.97 per cent of the electorate participated in the general election and in south Korea 77.52 per cent took part in it braving repression and terrorism of the US imperialists and their lackeys. The election was victorious thanks to the unreserved support of the north and south Korean people. Thus the Democratic People's Republic of Korea was founded on September 9, 1948.

Victorious Fatherland Liberation War

The US imperialists and the south Korean puppet regime had been perpetrating provocations and armed attacks against the northern half of the Republic (the armed attacks are reported to amount to 1,836 in 1949 alone,) and at last, on June 25, 1950, only two years after the foundation of the Republic, they unleashed the invasion of the north.

However, under the wise leadership of the great leader President Kim Il Sung the Korean people repulsed their invasion with their united efforts and emerged victorious from the Fatherland Liberation War.

All the precious materials on the Fatherland Liberation War are preserved in the Museum of the Victory of the Fatherland Liberation War in Pyongyang. Among other things, the battle for liberating Taejon is portrayed in a huge panorama exactly as it was, which is visited by endless streams of People's Army soldiers and civilians.

The day after our arrival our party visited this museum. Guided by the deputy director, we inspected part of the museum with a colossal amount of materials. He said it would take three days to see all these materials.

We were most shocked at the US imperialist atrocities and massacres of Koreans in the war. The Korean people overcame such difficulties, however, they resolutely shattered the invasion by the US imperialists equipped with the world's greatest military power and the south Korean puppet army and won victory in the battle to safeguard the fatherland. It imbued the Korean people with boundless pride and confidence in the reconstruction of the country. Through our visit to the war victory museum and Panmunjom we learned that the "aggression and provocation from the north" the "Free Camp" clamoured about with such a noise was a sheer lie. This is testified by all the provocations, armed attacks and minute invasion plans of the imperialists. What is more important is the fact that the Fatherland Liberation War did not terminate in July 1953, but the grim confrontation with US imperialism and the south Korean puppet army still continues. Our visit to Panmunjom clearly convinced us of this. Still vivid in our memory is the Panmunjom case of August 1976 in which American soldiers committed a provocation and caused casualties when, without prior discussions, they tried to cut a poplar in the area controlled by the Korean People's Army.

Tensions and military provocations are being repeated along the Military Demarcation Line though more than 20 years have passed since the Fatherland Liberation War. Without understanding this fact, you cannot say you have correctly grasped today's reality in the Republic.

Economic Construction Stepped Up in Chollima Spirit

We were told that the Republic was in an appalling situation immediately after the Fatherland Liberation War. Taking us round the beautiful Pyongyang called as a city in a park, a cadre from the LSWY told us that everything had been reduced to ashes then.

We could imagine it from the number of bombs dropped on the territory of the northern half of the Republic. They say 18 bombs were dropped per square kilometre of the northern half of the Republic and one bomb per head of the population in Pyongyang.

It is no exaggeration to say that not only the major cities but also hills and fields in the north had been turned into heaps of ashes.

It is in this situation that the Korean people began their hard struggle to recover from the destruction and build a socialist industrial state.

By successfully carrying out the economic construction envisaged in the Three-Year Plan (1954-1956), the Five-Year Plan begun in 1957 and the Seven-Year Plan (1961-1970), Korea developed quickly to be a socialist industrial state.

The main task of the Three-Year Plan was to

regain the prewar level in all spheres of the national economy and to stabilize and improve the people's living conditions. They had to build an independent national economy relying not on foreign countries but on their own efforts.

President Kim Il Sung said:

"In postwar economic construction we must follow the line of giving priority to the rehabilitation and development of heavy industry simultaneously with development of light industry and agriculture."

True to this teaching the main tasks of the Three-Year Plan were fulfilled ahead of schedule and the production of industry and agriculture surpassed the prewar level.

The tasks of the Five-Year Plan for the Development of the National Economy begun from 1957 were to complete the socialist reorganization of the relations of production in town and country, to lay foundations for socialist industrialization and basically to solve the questions of food, clothing and housing. The target was to complete the socialist transformation of the relations of production, which had progressed to some degree during the Three-Year Plan. This demanded, first of all, the rapid development of the productive forces.

Meanwhile, the US imperialist rackets for the "invasion of the north" and subversive activities increased and the anti-Party, counterrevolutionary factionalists continued to manoeuvre within the Party. In this very situation President Kim Il Sung initiated the Chollima Movement. According to a Korean legend, Chollima is a swift horse that runs a

thousand *ri* a day. In other words, it is a movement to advance by leaps and bounds in the socialist economic construction with the spirit of Chollima.

Ideologically armed with the Juche idea, and with the pride and confidence hardened through the victorious Fatherland Liberation War and the burning enthusiasm to build socialism in their country, the Korean people brought about a great leap forward throughout all branches of the economy and fulfilled the targets of the Five-Year Plan ahead of schedule. The industrial production showed an amazing rate of growth—40 per cent a year. Through the Chollima Movement the Five-Year Plan was completed and the DPRK turned into a socialist industrial and agricultural state with the firm foundation of an independent national economy.

Great Switchover with Chongsan-ri Spirit

The basic tasks of the Seven-Year Plan started in 1961 were to carry out the overall modernization of technique and cultural revolution and to radically improve the people's living standard.

It was a period when international tension was aggravated around the Korean peninsula and the military moves of Japan, US and south Korea became more undisguised; among major developments then

were: the Pak Jung Hi clique's military coup d'etat in south Korea in May 1961 to set up an anti-communist, reactionary military dictatorship; the Caribbean crisis of 1962, the Gulf of Bac Bo incident in 1964 and the resumption of US bombing against north Viet Nam from the following year, the intrusion and capture of the US imperialists' spy ship *Pueblo* in 1968 and the signing of the reactionary Japan-south Korea treaty between Japan and Pak Jung Hiites in 1965.

In order to meet this situation the Republic had to strengthen its national-defence setup. They fought on two fronts—economic construction and defence upbuilding. Accordingly, the Seven-Year Plan had been put off for three years and was completely carried out in 1970.

You must not overlook a significant fact: In 1961 President Kim Il Sung set up a new system of socialist economic management on the basis of the experiences accumulated in carrying out the Five-Year Plan. This is the "Taean work system" in industry and the "new system of agricultural guidance" in agriculture. President Kim Il Sung gave on-the-spot guidance at the Taean Electrical Machinery Plant and at Sukchon County in order to carry through the Chongsan-ri spirit and Chongsan-ri method. In this process he personally demonstrated how to translate it in practice and generalized it as a system of socialist economic management.

President Kim Il Sung taught as follows:

"The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior as-

sists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems, gives priority to political work, work with people in all undertakings and enlists the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks." In a nutshell, the Chongsan-ri spirit and Chongsan-ri method is the embodiment and development of the traditional revolutionary mass line of the Workers' Party of Korea adapted to the new realities of socialist construction. The method was popularized not only in industry and agriculture but also in all work of state and economic bodies, thus bringing about tremendous changes.

The Taean work system is that the factory Party committee takes charge of the factory's management and operation as a collective leadership body, under which the manager does administrative work and the Party secretary Party work or political work. Under the former management system the factory manager had the last say in directing and planning production and the chief engineer undertook technical management; the workers had little to do with factory management, while the factory Party committee only functioned as a controlling body.

In agriculture a new system of agricultural guidance was established in keeping with the Chongsan-ri spirit.

With the introduction of this progressive system of socialist economic management they succeeded in fulfilling the Seven-Year Plan.

Six-Year Plan and Three Major Tasks of Technical Revolution

The Six-Year Plan started in 1971 was carried out one year and four months ahead of schedule.

President Kim Il Sung taught:

"The basic task of the Six-Year Plan in the field of socialist economic construction is to cement the material and technical foundations of socialism and free the working people from heavy labour in all fields of the national economy, by consolidating and developing the successes gained in industrialization and advancing the technical revolution onto a new, higher plane."

The biggest headache in carrying out this task was the shortage of manpower. Young people had to be sent to the army and large ore and coal mines had to be developed.

Referring to this, in his *Talk with a Party of Japanese Scholars* President Kim Il Sung said:

"In solving the problem of the manpower strain too, our Party believed in the strength of the popular masses and drew on it. By putting faith in their strength and actively organizing and enlisting their revolutionary zeal and inexhaustible creativity, we could work a new miracle in our efforts to ease the manpower strain and fulfil the Six-Year Plan ahead of the set time.

"In order to alleviate the labour shortage, we pushed forward energetically the technical revolution with its three major tasks which had been set at the Fifth Party Congress."

The three major tasks of the technical revolution mentioned here are: first, to markedly narrow the differences between heavy and light labour; second, to lessen the gap between agricultural and industrial labour; and third, to free women from the heavy burden of household chores. With these tasks stepped up, the mechanization, semi-automation and automation of production processes have been facilitated, labour productivity raised, and the working people freed from backbreaking labour particularly in coal and ore mines and other extractive industries as well as agriculture which demand more toilsome and labour-consuming work than in other spheres.

As for another difficulty President Kim Il Sung said:

"One of the difficulties our country has encountered recently in its economic development is the imbalance between production and transport which has come about because of the failure of transport to cater for the rapid growth of production.

"The disparity between production and transport has created difficulties in foreign trade in particular."

As a result, heaps of goods remained unshipped at the ports. It was quite hard to charter ships mainly because many countries monopolized their ships to import grain as a result of worldwide food shortage. On top of this, the charterage jumped up two-three fold.

In order to overcome this difficulty great efforts are now being directed to building cargo ships of 10,000-20,000-ton classes. And in the domestic transport a vigorous struggle is going on to introduce three methods in transport—through cableways, belt-conveyers and pipelines.

Despite many hardships the Six-Year Plan was fulfilled 16 months ahead of schedule because the ideological, technical and cultural revolutions were pushed ahead vigorously. They said that in carrying out the three revolutions a great role was performed by the three-revolution teams composed of Party workers, officials of state and economic bodies, university students of graduating class and college and university teachers equipped with modern science and technology and technicians from factories and enterprises. They were sent to the various fields of the national economy, where they dynamically accelerated the ideological, technical, and cultural revolutions in factories, enterprises and cooperative farms.

To Attain Ten Perspective Goals of Socialist Construction

In 1974 President Kim Il Sung put forward the ten perspective goals of socialist construction, based on the rapid progress of the Six-Year Plan.

They are: 12 million tons of steel, one million tons of non-ferrous metal, 100 million tons of coal, 50,000 million kwh of electricity, 20 million tons of cement, 5 million tons of machinery and equipment, 5 million tons of aquatic products, 5 million tons of chemical fertilizers, 10 million tons of grain and 100,000 *chongbo* of reclaimed tideland.

This plan envisages a two-three fold increase over the present output excepting the grain.

We were told that the specific figures of these targets would be decided next year when most of the heavy-machine factories under construction will be completed.

What is essential here is to adhere to the previous policy of building an independent national economy.

With a firm conviction President Kim Il Sung stated:

"Many countries of the world are now experiencing fuel, raw material and food crises, but we are clear of them. Because we firmly maintain the policy of developing our economy with our own raw mate-

rials, we shall not be affected by any worldwide fuel, raw material and food crises not only today but in the future as well."

There is no need to mention the case of Japan where the fuel problem poses as a great menace because of the skyrocketing oil prices and self-sufficiency in food is in a great danger owing to the policy of reducing the arable land and discouraging farming.

Holding fast to the basic policy of building an independent national economy the Republic is steadily pushing forward the three revolutions and the three major tasks of the technical revolution and because of the "speed-up campaign" enjoys solid international prestige as an advanced socialist industrial state.

Fast Developing Agricultural Production

During our stay in the Republic we visited two cooperative farms—the Wonhwa and Ryongchon Cooperative Farms. It was early June, but rice-transplanting was over on the Wonhwa Cooperative Farm and the green plants spread throughout the paddy fields as far as the eye could see. When we visited the Ryongchon Cooperative Farm we saw air planes spraying chemicals over the maize fields. The maize was tended with great care and it was dif-

ficult to find a single weed in the fields. The worldwide drought affected the Republic also, but thanks to the completion of the irrigation system, the non-paddy fields were getting enough water from the sprinklers.

We learned that President Kim Il Sung gave his on-the-spot guidance to the Wonhwa Cooperative Farm 21 times and the Ryongchon Cooperative Farm 11 times.

We visited not only cooperative farms but also educational and cultural establishments, including nurseries and primary schools. Everywhere we went, we learned that it had been visited by President Kim Il Sung and we could not but be greatly impressed by his frequent and meticulous guidance.

The Wonhwa Cooperative Farm was set up in July 1953 with 30 peasant families and eight draught animals and some ploughs. Members were drawn into the cooperative farm not through any coercive method but on the principle of voluntariness. As the peasants were shown the advantages of cooperation the farm expanded gradually.

At the Museum of Comrade Kim Il Sung's Revolutionary Activity on this cooperative farm we saw a photograph of the President chatting with peasants, seated among them. This shows he attaches great importance to talking with peasants. At present there are 720 families on the cooperative farm which owns 1,154 *chongbo* of arable land, 74 tractors, one bus, two buses for the nursery, eight workteams, three kindergartens, a primary school, a senior-middle school and a hospital. Unfortunately, we could

not ask detailed questions because there was no agronomist among us. However, we were impressed by the achievements in irrigation, electrification, mechanization and chemicalization and the neat-looking farmers working with vigour.

Why is it that in the Republic agriculture develops so quickly and the people have fathomless reverence for President Kim Il Sung?

He won complete trust from the peasants particularly through the agrarian reform which was carried out right after liberation. At that time 44,000 landlord families accounting for four per cent of the total farming families in north Korea owned 58.2 per cent of the total area under plough, whereas landless or land-poor peasants—the poor peasants and hired hands—amounted to about 80 per cent of the total number of the peasantry. The land was distributed evenly regardless of sex.

The agrarian reform fundamentally changed the situation in the countryside of the Republic and the tillers became masters of the farming villages.

It is not hard to imagine that their joy of being given land and their consciousness and resolve as owners of the land brought forth a fiery zeal to increase agricultural production, that cannot be bartered for anything.

The shortage of the male work force and draught animals after the Fatherland Liberation War urgently demanded the peasants to pool their efforts for collective farming. Thus, socialist cooperativization progressed rapidly and was completed by August 1958. Agricultural production made a big stride

ahead. In 1964 President Kim Il Sung made public his famous *Theses on the Socialist Rural Question in Our Country.*

The theses says: "**The peasant and agricultural questions will be solved finally only when the differences between town and country and the class distinction between the working class and the peasantry are abolished.**" And it goes on: "**The peasantry is a reliable ally of the working class and a mighty force in socialist construction. Only when the worker-peasant alliance is steadily strengthened under the leadership of the working class, can the building of socialism and communism be vigorously pushed ahead.**" It also points out that in order to develop the national economy as a whole, industry should be developed continuously to enhance its leading role, at the same time as agriculture should be brought to approach the developing industry.

As regards the basic principles of solving the rural question under socialism it says:

"**First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;**

"**Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;**

"**Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and co-**

operative property should be steadily brought closer to property of the whole people."

It also defines irrigation, mechanization, electrification and chemicalization as the basic tasks of the technical revolution in the countryside and proposes to direct great efforts to carrying them out.

As mentioned above, with the fulfilment of these tasks agricultural production in the Republic increases rapidly despite the drought and food crisis that are harassing the world, and it is helping to consolidate the foundation of the independent national economy.

The theses also pays profound attention to the management of the agricultural cooperative economy; the county cooperative farm management committees were established to improve the management of agricultural cooperative economy and develop cooperative ownership to property of the whole people.

President Kim Il Sung's *Theses on the Socialist Rural Question in Our Country* is the basic programme for the solution of the peasant and agricultural questions in the Republic.

For Independent, Peaceful Reunification

As is already mentioned, the supreme national task in the Republic is the country's reunification and the basic policy is independent and peaceful reunification.

This policy affirms the three principles based on the Juche idea.

President Kim Il Sung said:

"We have maintained and still maintain that the question of Korea's reunification should be solved by the Korean people themselves on democratic principles, by peaceful means, and independently, without any foreign interference."

The activities conducted by the Republic in politics, economy, diplomacy and all other spheres are linked inseparably with the struggle for the country's independent, peaceful reunification.

The tasks at the present stage based on this policy, as above mentioned, are: first, to build socialism well in the northern half of the Republic; second, to support the struggle for democracy in south Korea; and third, to consolidate international solidarity.

Socialist construction in the Republic is making good headway as we see above.

Then, how is the situation in south Korea?

It is still fresh in our memory that Kim Dae Jung, Pak Jung Hi's political opponent and former presidential candidate, was kidnapped by KCIA agents in broad daylight at a hotel in Tokyo and taken away to Seoul.

The fact that the Tanaka Government tolerated this naked infringement upon national sovereignty revealed itself that it had helped the Pak Jung Hi puppet regime in its illegal act.

The Pak Jung Hi puppet clique is intensifying fascist repression.

In 1974 many south Korean students were accused of the fictitious "case of the National Federation of Youth and Students for Democracy" and sentenced to death and two Japanese students, Tachikawa and Hayakawa, were unlawfully arrested. From among the recent cases, we can cite the unjust arrest of the resistance poet Kim Ji Ha and the arrest of Kim Dae Jung and many other progressive democrats who issued the "Declaration for Democracy and National Restoration" on March 1, 1976. The situation is so terrible.

In 1961 Pak Jung Hi clique usurped power from the puppet regime of Chang Myon through a military coup and in 1965 they concluded the Japan-south Korea treaty with the Sato Cabinet and have prolonged his political life on the strength of the US and Japanese imperialist "aids" with strings attached. In 1969 Pak Jung Hi manoeuvred to "revise the Constitution" for his third term of presidency. And in the presidential election he barely managed to

defeat Kim Dae Jung by raking up 900,000 more votes than his rival.

Later the press reported the election irregularities by the Pak Jung Hiites.

This alarmed the Pak Jung Hi puppet regime. So, in October 1972, under the pretext of the "October Revitalization" they proclaimed a "state of emergency" that led to the suspension of the constitution, dissolution of the "National Assembly" and the prohibition of all political party activities. Under the "state of emergency" they revised the "National Security Law" and the "Anti-Communist Law" to be more rigid and issued one "presidential emergency decree" after another, so as to intensify their fascist repression of the south Korean people's struggle for democracy and national salvation.

In order to step up the struggle for the country's independent, peaceful reunification it is imperative to support the struggle for democracy in south Korea. Concerned about the south Korean people's hardships, the Republic has always made every possible effort to achieve the country's reunification.

In August 1971 President Kim Il Sung set forth a new, broad-minded policy for dialogue, expressing the readiness to get in touch with any south Korean political parties, social organizations and individual persons, including the "Democratic Republican Party"

With this historic switchover as an occasion the north-south dialogue started though in the form of Red Cross talks.

And in 1972 the historic North-South Joint State-

ment, keynoted by the three principles of national reunification, was issued.

The three principles are: first, to achieve reunification independently without relying on or being interfered with by outside forces; second, to reunify the country peacefully, instead of by use of arms against each other; and third, to realize the great national unity as one people, transcending the differences in ideas, ideals and institutions.

Though the North-South Joint Statement was published, the Pak Jung Hiites refused to make specific arrangements in accordance with the statement.

In June 1973 in his historic speech *Let Us Prevent a National Split and Reunify the Country* President Kim Il Sung put forward a five-point proposition for the country's reunification, whose keynote is: first, to eliminate military confrontation and ease tensions between north and south; second, to effect many-sided collaboration and exchange between north and south; third, to convene a Great National Congress composed of representatives of people of all strata, political parties and social organizations in north and south; fourth, to set up a north-south Confederation under the single name of the Confederal Republic of Koryo; and fifth, to enter the UN under the single name—the Confederal Republic of Koryo.

The peace-loving forces of the world, not to mention the north and south Korean people, supported this proposition, and particularly, the Fourth Summit Conference of the Non-aligned Nations express-

ed its full support to it.

In March 1974 in order to accelerate Korea's independent and peaceful reunification the Supreme People's Assembly of the DPRK proposed that a peace agreement be concluded between the DPRK and the US. But the US imperialists have made no response to it.

On October 29, 1975 the First Committee of the UN General Assembly in its 30th session adopted the 43-nation resolution supporting the DPRK by an overwhelming majority vote despite the Japanese and US imperialist obstructionist manoeuvres. The resolution is outlined as follows: first, to dissolve the "UN Command" in south Korea and withdraw all foreign troops occupying south Korea under the signboard of the UN; second, to appeal to the signatories to the Korean Armistice Agreement (the DPRK and US) to replace it with a peace agreement with a view to removing tension and preserving and consolidating peace in Korea; and third, to appeal to the north and south to abide by the principles of the North-South Joint Statement and to expedite the reduction of armaments and the country's independent, peaceful reunification.

It can be said that the UN's adoption of this resolution was an epoch-making event in the Republic's struggle for independent, peaceful reunification.

Conclusion

Of late, Japan's reptile press are intensifying the false anti-communist propaganda against the Republic with regard to the Panmunjom "incident" of August 1976 and foreign trade and diplomatic affairs.

They propagate that economic construction does not seem to be going well in the Republic. How unfounded it is can be seen from what is mentioned above. As for the cause of the Panmunjom "incident" there is no need to reaffirm that it lies in the illegal occupation of south Korea by the US imperialist armed forces in UN helmets.

The bourgeois press's slanders against the Republic rather show that the struggle for the country's independent and peaceful reunification is going well and receiving strong international support, whereas they reveal the undemocratic, fascist nature of the US imperialists and the Pak Jung Hiites, their accomplices, and their daily isolation.

Important tasks facing us today are: first, to acquaint ourselves more closely with and widely propagate the fact that the Republic is achieving amazing successes in politics, economy, culture, education and all other spheres and giving full play to the advantages of socialism; second, to have closer

contacts with the Korean citizens in Japan and their organizations such as Chongryon, the Korean Youth League and the Korean students in Japan so as to give more support to their struggle to defend their national democratic rights; third, to strengthen solidarity with progressive democrats in south Korea who fight for democracy; and fourth, (which is most fundamental) to resolutely oppose the hostile policy towards the Republic pursued by the Japanese government, the Liberal-Democratic Party and monopoly capital and their policy of political, economic and military aggression in south Korea.

We must fight for Japan's positive neutrality invariably advocated by the Japan Socialist Party and fight against the government and monopoly capital's reactionary war policy and hostile policy towards the Republic, so as to materialize disarmament and neutrality. This is the true road for us to strengthen solidarity with the Korean people.

Our Delegation Promoted Japan-Korea Friendship

Hoshino Ikuo,
Secretary of Delegation of Young Activists
of Japan Socialist Party Visiting Korea

1

The delegation of 13 young activists of the Japan Socialist Party visited the Democratic People's Republic of Korea on June 11-22, 1976.

The visit of the young activists' delegation to the DPRK was aimed mainly at correctly informing of the class struggle in Japan, modestly learning from the experience of the revolution and construction in Korea and strengthening amity and friendship, in the tense situation that surrounded Korea. This delegation was entrusted specifically with the heavy responsibility of further promoting the amicable and friendly relations existing between the Japan Socialist Party (JSP) and the Workers' Party of Korea (WPK), between the Japan Socialist Youth League (JSYL) and the League of the Socialist Working Youth (LSWY) of Korea and between the Japanese

and Korean peoples, and of providing an opportunity for the expansion of the youth movement for Japan-Korea friendship on a mass basis and its continuous development.

The young activists' delegation visiting Korea did its level best to fulfil this important mission.

Prior to reporting the general activities of our delegation we would like to express our heartfelt thanks to President Kim Il Sung, the respected and beloved leader of the Korean people and to the Central Committees of the WPK and the LSWY for their warm welcome and cordial hospitality.

2

Though they stayed in Korea for only 11 days, the young activists' delegation worked energetically to witness the results of the revolution and construction and the people's endeavours and to have contacts and talks.

First of all, we must mention that the day before we left Korea we had the honour of meeting President Kim Il Sung, the Korean people's respected and beloved leader, in spite of the heavy pressure of his work. This shows his estimation of our delegation's efforts to learn from the revolution and construction and strengthen amity and friendship and his expectations of the JSP and the JSYL.

We could perceive this also at the banquet given by the LSWY Central Committee to welcome us on the very day of our arrival in Pyongyang and at the banquet given by the Central Committee of the WPK on the 14th. Present at the banquets were a Secretary of the CC of the WPK and other cadres of different sections. Thus they not only accorded us warm hospitality but also added political significance to our visit.

Meanwhile, our delegation paid courtesy calls on the CC of the WPK and the Korean Society for Cultural Relations with Foreign Countries and held three sessions of talks with the CC of the LSWY. We informed them of the anti-monopolist, anti-imperialist struggle and the youth movement in Japan and deepened mutual understanding of the revolution and construction at the present stage; in the capital city of Pyongyang a mass rally was held to welcome us.

In Kaesong and Wonsan, we got in touch with the local cadres of the LSWY and youth workers and had cordial talks with them on problems of concern for the youth, such as LSWY work, the working conditions, marriage and so on.

With regard to the places connected with the history and achievements of the revolution and construction, we first visited Mangyongdae, dear to the hearts of the Korean people, the birthplace of their respected and beloved President Kim Il Sung. Other places include: The Exhibition of the 30th Anniversary of the Party Foundation, Wonhwa and Ryongchon Cooperative Farms, Pyongyang September 15 Weekly Nursery, Changjon Primary

School, Pyongyang Students and Children's Palace, Kim Il Sung University, Pyongyang Metro, and Juvenile Corps camps; at these places we could clearly see the achievements made in the building of an advanced socialist country. We went boating on Samilpo Lake and climbed Mt. Kumgang-san and saw the art performance staged by the children of Pyongyang, the opera *Heroines of Namgang Village* and four movies. Through these we enjoyed the scenic beauty and fascinating arts of Korea.

While working according to the above-mentioned itinerary, we had such meticulous care that we bathed in a hot spring and had medical checkup. In Panmunjom where the country is divided into the north and south by the Military Demarcation Line, we saw US imperialists, and also witnessed the Korean people who were confidently accelerating the socialist construction even in the strained situation.

3

Through the visit to the DPRK the young activists' delegation saw the Korean situation and its essence in a new light and fully grasped different aspects of the revolution and construction.

The DPRK has invariably regarded the country's reunification as its supreme task. The Korean people had suffered from Japanese imperialist aggression for 36 years in the past; and this country still remains

bisected into the north and south by the US imperialists and the artery of the nation severed.

In Kaesong near the Military Demarcation Line many of its population live separated from their parents, brothers and relatives. With the Demarcation Line in their way, they cannot exchange correspondence, though they are worried about those in the south. A people who yearn for reunification hate the US imperialists more than anybody else; and they are always alert.

When he met the young activists' delegation, the Korean people's respected and beloved President Kim Il Sung described the essence of the Korean question not as a struggle between communism and nationalism but as a struggle between division and unity. And he referred to the political line of the WPK and to the country's reunification as the greatest national task.

He said that the independent reunification of the country was the supreme task of the nation, and added that in order to carry it out, it was necessary, first, to successfully carry out the socialist construction in the country; second, to help the south Korean people in their struggle for democracy; and third, to strengthen solidarity with peace-lovers and revolutionary people throughout the world. Then he explained in plain terms that the socialist construction was progressing in close combination with the efforts for the country's independent reunification, their supreme task.

President Kim Il Sung went on to say that though the struggle was hard, Korea would be reunified

easily once the US imperialists withdrew from south Korea. He stressed that in order to realize national reunification, the supreme task, it was essential to drive them out of south Korea. Particularly, he explained in plain words the political situation of the Pak Jung Hi puppet regime.

He told us that as he often said, Pak Jung Hi was in a horse-hair hat tied by two strings. One of the strings was US imperialism and the other was the Japanese reactionaries. Korea would be reunified by cutting the two "support" strings, and it could be done through the struggle against the US imperialists and Japanese reactionaries.

Out of the ruins after the Fatherland Liberation War, and in the difficult situation in which the south of the country is still occupied by the US imperialist aggressors, the DPRK made a dazzling progress and succeeded in developing the nation as an advanced socialist industrial state. Though confident of the socialist construction, President Kim Il Sung said to us modestly that Korea was still not rich, it was a developing country. The Chairman of the CC of the LSWY, who had been to Japan in 1975 at our Party's invitation acquainted us with Korea's revolution and construction by citing specific figures.

We were deeply impressed by the advancement of the DPRK not only through the information and discussions but also through what we saw and heard. The well-arranged roads and fields, streets under thick foliage and merry children. All this is beyond my power of description. Among other things, I would like to emphasize the people's arts being

created amidst their hard yet confident endeavours for national reunification, and revolution and construction. The opera *Heroines of Namgang Village* and art performances staged by the students and children of Pyongyang showed us socialist realism which does not exist in commercialized arts; we could witness the greatness and splendour of organized arts which are possible only under the socialist system. In the DPRK the people are well-off thanks to the advanced socialist industry and agriculture; they are building a roundly developed country, creating a new culture on the basis of their national traditions and socialist system.

The DPRK which has turned into an advanced socialist industrial state is fully prepared to cope with the aggression of south Korea by the US and Japanese imperialists and their provocation of war, and does not forget even for a moment the south Korean people who are groaning under the Pak Jung Hi puppet regime and the Korean brothers who suffer from their restricted democratic national rights in Japan.

4

The situation around the Korean peninsula is aggravating especially after the Vietnamese war.

In 1975 the UN General Assembly finally adopted

the 43-nation resolution in support of the DPRK and decided to take the UN helmets off the US troops in south Korea. This resulted from the mounting world opinion that was in keeping with the trends of history. The DPRK develops steadily, whereas the Pak Jung Hiites step up fascist repression. The US imperialists could not but back out of their Asian aggression, but have not given up their aggressive ambitions. Particularly after they were driven away from Viet Nam they are manoeuvring to make Korea their strongest base of aggression. This is why tension is increasing and the moves to unleash war are being intensified. US and Japanese imperialisms hatched a plot and agreed to the "New Provision on Korea" at the August 1975 summit talks; they are trying hard to reform the anti-communist military alliance with Japan, US and south Korea as the axis and perpetuate the division of Korea.

Analysing the Korean situation, President Kim Il Sung said that after their defeat in Indochina the US imperialists were maintaining south Korea as their last stronghold to save their face. He expressed the firm conviction of victory, commenting that the downfall of imperialism was inevitable, which was a trend of history. The DPRK, which is confident of its victory, has recently appealed to the world public opinion to strive to force out the US imperialists who continue to enforce colonial rule in south Korea, and is making great efforts to strengthen the solidarity with the national liberation forces.

President Kim Il Sung's visits to foreign countries in 1975 and the DPRK's active participation in the

Summit Conference of the Non-aligned Countries held at Colombo in 1976 were aimed at calling the world's attention to the Korean question.

5

The friendly relations between Japan and Korea have rapidly developed since the publication of the Joint Statement by the JSP headed by Chairman Narita who visited the DPRK in 1970 and the WPK.

As for the case of the youth, the invitation of the JSYL by the LSWY of Korea to its Sixth Congress marked the starting point. Owing to the reactionary Japanese government's hostile policy for the division of Korea, it was impossible to send our delegation but we met at the "soiree of the Korean and Japanese youth" during the World Youth and Students' Festival held at Berlin in 1973. In September 1973, the delegation of 13 young JSP activists led by Moriyama, the Chief of the Youth and Children's Bureau of our Party (he was concurrently chairman of the JSYL), visited the DPRK and received a rousing welcome.

In February 1975 we succeeded in receiving the four-man delegation headed by the Chairman of the CC of the LSWY; this was the first political delegation visiting Japan.

The most recent Korean invitation of the delegation of young activists contributed to the furtherance

of the amicable friendship between the two Parties, two youth leagues, and the peoples and youth of the two countries on the basis of the achievements already made in promoting the friendly relations.

The DPRK and its people fully armed with the Juche idea attach great importance to the endeavours to cement international solidarity.

I was told that one day President Kim Il Sung called on Vietnamese students at Kim Il Sung University and told them that they could learn Marxism-Leninism and Marxist economics at the university, but they must study the revolutionary idea of their own Party. This strongly impressed us. Here we can see the development of the Juche idea based on proletarian internationalism, i.e., the principled attitude of independence and mutual respect.

I consider that the JSP and JSYL which fight independently against monopoly and imperialism and for international solidarity must learn much from this principled attitude. We think that because of the complexity of the anti-monopolist struggle at home, the future movement for Japan-Korea friendship must exert greater efforts for the destruction of the Japan-US security structure, abrogation of the Japan-South Korea Treaty and for the defence of the democratic national rights of Koreans in Japan, still more firmly adhering to proletarian internationalism. After the Vietnamese war the situation around the Korean peninsula demands the further expansion of amity and friendship between the JSP and the WPK, the JSYL and the LSWY, the peoples and youth of the two countries and calls for the mass development of

this movement; so we must work harder in this direction.

Concluding this report, through the visit to the DPRK, the young activists' delegation pledges to grapple with tasks arising from the 31st session of the UN General Assembly in 1976, US imperialist provocation of war and the Japanese government's policy of hostility and division of Korea, and to strive for the progress and reinforcement of the movement for Japan-Korea friendship.

Lastly, availing ourselves of this report, we would like to express our heartfelt thanks to many Korean friends for their hard work, accompanying us during our stay in the DPRK.

Korean Impressions

Members of Delegation of Young Activists of Japan Socialist Party Visiting Korea

Talks with LSWY People

Wada Toshihiko

The League of the Socialist Working Youth (LSWY) of Korea under the leadership of the Workers' Party of Korea is an organization of young people. I have met quite a lot of LSWY members. Among them were the LSWY representatives of Kaesong and Wonsan, the soldiers standing guard on the Military Demarcation Line at Panmunjom, the chairman of the Pyongyang City Committee of the LSWY, plus the nearly 1,000 LSWY members who gathered at a meeting, and the officials of the LSWY Central Committee who were most active in getting in touch with us during our stay.

While in Korea we had talks with LSWY cadres on three occasions. I would like to make a brief

report on the talks, which concerned these three points: 1. The Present Situation of Socialist Construction; 2. The Situation in South Korea and the Reunification Question; 3. On the External Activities of the LSWY.

1. Present Situation of Socialist Construction

At present Korea is building socialism with the three revolutions—the ideological, technical and cultural—as the main contents of the revolution. As a result, the machine-building industry had developed and today the difference between heavy and light labour is being eliminated and people are being freed from harmful labour. Grain production is to reach eight million tons in 1976. Universal compulsory 11-year education is under way. A large army of one million technicians and specialists have been trained. Continued efforts are being made for the improvement of the people's living conditions. Needless to say, education and medical care are free. In addition, the tax system was abolished in 1974.

In Korea new perspective goals (or ten major tasks of economic construction) have been set, and the youth are leading the struggle to promote socialist construction.

2. Situation in South Korea and Reunification Question

Up to the end of the Second World War, the Korean people were oppressed by Japanese imperialism, and now they have their country divided into north and south by the US imperialists.

In spite of the Republic's efforts for independent, peaceful reunification as manifested by the North-South Joint Statement and the five-point policy of national reunification, the Pak Jung Hi clique pursue a fascist policy, repressing the south Korean people and seeking to perpetuate the territorial division. Furthermore, the "Republic of Korea" organized a "Homeland Reserve Force", a militia organization composed of civilians aged from 16 to 49, clamouring about the fictitious "invasion from the north". South Korea's military spendings augmented 42 times in 1976 as against 1960. Regarding south Korea as a source of raw material and a military base, and Japan as a base of striking operations, the US imperialists are seeking to set up Japan-US joint operational headquarters. They continue with military provocations against the Republic by sending reconnaissance planes from Okinawa to fly over the Korean peninsula. The situation in Korea is very tense.

However, struggles are mounting in Asia and elsewhere in the world in support of Korea's reunification. Solidarity with them will continue to increase and Korea will be reunified definitively.

3. On External Activities of LSWY

The LSWY is strengthening friendship and solidarity with the youth of the socialist countries, the progressive youth of the capitalist countries and with the youth of the third world. Under the banner of anti-imperialism and independence, it also maintains close ties with the oppressed youth in colonies. The present era is an era of independence when one hews out one's destiny by one's own efforts.

The Third World's Youth Congress held its first session in Algeria in July 1972. This congress, represented by over 80 countries, discussed problems of the anti-imperialist struggle. Since then, in the struggle against imperialism and for independence, unity and solidarity are being developed and strengthened particularly in Asia, Africa and Latin America.

Since the joint statement was made by the Workers' Party of Korea and the Japan Socialist Party in 1970, the interchange between the League of the Socialist Working Youth and the Japan Socialist Youth League has developed constantly. I think their goals are clear from the keynote of anti-imperialist solidarity. I place great expectations on the role of the JSYL and its work.

I have so far also reported the activities of the JSYL. In conclusion, I consider that we must attain the quantitative and qualitative development of the JSYL and further strengthen it, in order to learn

from the LSWY, study Marxism-Leninism with an independent, Juche-based attitude, and also enhance the ideology of our classes and class struggle.

Children at Weekly Nursery

Onoguchi Keiko

As member of the Delegation of Young Activists of the Socialist Party, I left the Haneda airport on June 10 and visited the Democratic People's Republic of Korea until the 22nd. The delegation comprised 13 people of whom two were women. We were very much excited and strained since we were carrying a somewhat imposing signboard with us.

When we alighted on the Pyongyang airport, girls with red Juvenile Corps neckties welcomed us with bouquets in their hands. Intoxicated by the strong scent of magnolia, I could hardly calm down my swelling heart. Recalling my feeling of that moment, I think I was apparently overpowered not only by the scent of the flowers, but also by the bright smiles of the girls full of confidence. Guided by the officials of the Workers' Party of Korea and the League of the Socialist Working Youth, we headed straight to the hotel.

Fruit trees were planted at the base of the hills and the paddy fields were green with rice plants that

were promising a bumper crop. In the villages on both sides of the highway, cozy tile-roofed houses stood in rows and hillocks were thick with green pine-trees. Children were quick to spot our cars and raised their hands in salute. Now and then, boards with Chollima and slogans on apparently calling to construction came in sight.

Thoughts were fleeting across my mind. And I could not check the tears coursing down my face.

In the last year of the Second World War, my mother parted with my father in Manchuria and for a year she moved between Pyongyang and the 38th parallel. My mother worked at a noodle house, during which time she lost her eldest son (my elder brother). She would tell me of Korea in such a way that I only obtained images of paddies and fields lying in waste, thatch-roofed houses, miserable and poor lives, and women and children who were living restless without hope.

But how was that! Clouds of smoke were rising leisurely from the chimneys of cozy farm-houses with tile roofs and white walls; the crops were growing in verdant paddies and fields and the foot of the mountains was reclaimed! I could see smiles on the faces of those who were weeding the paddies. The scene was quite different from that in Japan. In Korea you cannot see the miserable sight of solitary peasants weeding the paddy fields till dusk. I thought to myself: "Socialist construction is making headway out of the ruins."

It is impossible to regain the prime of my parents' life robbed 30 years ago by Japanese monopoly capi-

tal and its reactionary policy. But I felt I could see with my own eyes something much more beautiful than the heyday of youth forfeited from my parents. At the thought of the Korean people who had built such an admirable country on the debris of war, I felt invigorated and proud of socialism and my heart was full.

Though our stay was very short—only eleven days—we saw quite a lot of things. I will confine my report to the upbringing and education of children, because other members will also make their reports.

Article 43 of the Socialist Constitution of the Democratic People's Republic of Korea stipulates: **"...The State gives all children a compulsory one-year preschool education.**

"The State brings up all children of preschool age in creches and kindergartens at State and public expense."

In other words, it means that children can get free education (upbringing) from the time of their birth till the third year of the high school in Japanese terms.

The head of the Pyongyang September 15 Weekly Nursery which we visited told us of the situation of Korean women and children. She said: "This nursery was founded on September 15, 1969. It is called a weekly nursery because children are brought here on Monday and taken back on Saturday. President Kim Il Sung has provided women equal rights with men, with a view to bringing them happiness; they could not get schooling and were even deprived of the right to live before. So mothers have

been freed from the task of caring for children; they can now conduct political, economic, cultural and scientific activities free from any worries, with their children being taken care of at nurseries. There are no kings in our country. If there are, they are the children. Children are taken a great care of: The best clothes and the most delicious things are given to them. There is a large indoor playroom where the children can play as they like rain or snow. They get preventive medical care before they contract a disease. Both the children and the nurses are very sorry for their parents, brothers and sisters in the south undergoing sufferings because the country is not yet reunified."

This nursery is a large one: it can accommodate more than 1,000 children; the floor space is 12,000 square metres. It has two five-storeyed ferro-concrete buildings (160 rooms). It has paved inner and outer yards. Every floor has eight nursing rooms and a dining room. Besides, a barber's shop, bathrooms and a hospital are attached to this nursery. In the indoor playroom there was a swimming pool and children's trams were running. Every nursing room has a wash stand and every child is provided with a flower-patterned towel and a soap.

The nurses work in three shifts. Each shift works for eight hours. The ratio of the nurses to the children is almost equal to that in Japan.

Suddenly I thought of Japanese nurseries. A narrow nursing room serves as the playroom in the morning. During the lunch time it becomes a dining room and in the afternoon, a bedroom. Therefore,

the nurses have to work much more than they are supposed to. This inevitably undermines their health. On top of this, the nurses are not free from mental anxiety. So the children do not feel at ease, either.

Frankly speaking, the nursery was so large that we had had some worries; whether the children's character would be formed in one and the same mould, and whether hospitalism would not occur (which could be manifested by bad habits such as sucking their fingers) since they are separated from their parents for a week.

However, among the children who are brought up in an organized way as soon as they are born, you can find no case of deformed mentality such as jealousy, distrust, meanness, which can be found in the Japanese children who are brought up individually.

Women Freed from Child Upbringing and Household Chores

Watanabe Yukiko

There is a saying "Seeing once is better than hearing a hundred times." I witnessed and learned from the socialist construction in Korea which is advancing in the spirit of Chollima, so that I could be more confident of my future work and life.

Only through socialist revolution can conditions be created for accelerating women's emancipation. Paying special attention to this I would like to mention under what circumstances women in Korea are taking part in labour and socialist construction.

If women are to take part in social activities, a social system must first be established that guarantees the necessary conditions. In capitalist Japan, the working class toil and moil every day, yet they have to lead hard lives. Especially the women are working in extremely inadequate conditions. Needless to say, there can be no joy of labour or joy of production in such places.

However, in a socialist country all work, all labour contributes directly to socialist construction. The more they work, the better-off they become and the farther the nation's socialist construction progresses. In socialist Korea they do not worry about food, clothing or housing.

So far as the clothing problem is concerned, the state provides the children with clothes at cheap prices, and the workers can buy daily necessities at low prices. As to the food problem, we can take rice, a staple food, as an example. The state buys it at 60 *chon* per kilogramme from the peasants and supplies it to the consumers for next to nothing—eight *chon*. As for the housing problem, people live in dwellings built by the state; their repair and maintenance is also free of charge.

The upbringing and education of children is a big headache for women. But, after our inspection of the September 15 Weekly Nursery in Pyongyang, we keen-

ly realized the advantages of socialism. We went to the nursery. I thought to myself: "Wouldn't the children feel lonely if they stay at the nursery for a week? And how would the mothers feel?..." As we reached there, we were amazed to know that we had to change into overalls and sterilize our hands. The nursery had all necessary facilities for children. We were struck with wonder when we saw the nursing room, refectories, bathrooms, barber's shop and bedrooms. Besides, the nursery's hospital had 24 doctors and nurses.

When we saw the cheerful and care-free children, our worry about the little ones who might be dispirited after a week's stay here vanished.

The head of the nursery who guided us, pointed out: "President Kim Il Sung said that women, who had had the hardest time in the past, must first be freed from the burden of child upbringing, in order to make them happy, in order to materialize sex equality. The first thing we did after the war was to build educational facilities. At present 3,500,000 children enjoy merry collective lives in the kindergartens and creches. As we see, the liberated women are working without any inconveniences in the political, economic and cultural spheres."

What delighted and encouraged me so was the fact that the head of the nursery was a woman and the majority of those who engage in educational work are women and that women also constitute the majority of workteam leaders or responsible persons of factories and cooperative farms.

Now I would like to refer to the problem of free-

ing women from household chores. This task is being undertaken on a nationwide scale as one of the three major tasks of the technical revolution. "Freeing from household chores" means the "socialization of household chores". With electric appliances produced, and the rice-cooking houses, subsidiary-food factories and communal laundries run by the state the socialization of household chores is being stepped up and the women are able to take up jobs without any worry. And a policy is being pursued in the interests of women. For one thing, if a woman has got more than three children, she works only six hours, but gets eight-hours' living allowance.

As for the social and political organization for women, there is the Democratic Women's Union of Korea. The women's organization played an important role during the anti-Japanese revolutionary struggle. Still now, the women's organization functions as a transmission belt linking the Workers' Party of Korea with the women. The basic task of the Women's Union is to educate all of them in a revolutionary way and raise their social responsibility as well as their role in socialist construction. The Women's Union also serves as a body that guides the studies of the women. Everything is arranged so that all the women can study without worries anywhere anytime.

The entire people study for two hours every day, attend lectures on Wednesday and study on Saturday to arm themselves with the Juche idea.

We could learn that in socialist Korea children and old folk and women are best treated and that

they are leading merry, animated lives. With my own eyes I could see clearly the difference between capitalist and socialist countries.

Leader Who Goes Along with Masses

Sugazawa Hiroaki

Our stay in Korea was short—eleven days. However, during this period we saw, learned and pondered very much. Back in Toyama, I am often asked: "What sort of country is Korea?" As it cannot be explained in a few words, I become voluble before I know.

The purpose of our recent visit to Korea was to see and learn from its socialist revolution and construction.

Socialism is excellent, indeed. The nurseries are superb and social care is well guaranteed. Education and medical care are free. Human lives are most treasured. As masters of society, the workers work and live with vigour. I could witness and confirm with my own eyes the advantages of socialism. We are striving to materialize socialism in Japan, and we became more convinced in the possibility.

While I felt all this, I had a question which did

not leave my mind. It was this: Socialism is certainly wonderful and tremendous, but how could it be put into reality in Korea?

Korea has a revolutionary history, protracted and full of ordeals, yet full of confidence, adorned with the people's struggle. And it also went through the arduous struggle against US aggression and endured manifold difficulties, and built socialism.

For 36 years the Korean people were forced to live a tortuous life owing to the rule and plunder of Japanese imperialism and the harsh exploitation of the feudal landlords. Numerous workers and peasants found themselves in a miserable situation: They had to quit their beloved native places to go to Northeast China or Japan across the Korea Strait. In 1945 the Korean people were liberated from this difficult situation thanks to the anti-Japanese revolutionary struggle organized and led by President Kim Il Sung.

However, the struggle was harsh even after liberation. The southern half of Korea was occupied by the US imperialists, and much blood was spilt in the Fatherland Liberation War. Still now, the Korean people are in confrontation with US imperialism that is lording it over south Korea and the Pak Jung Hi puppet regime, and they are carrying out socialist construction in a tense situation where manoeuvres to provoke war are continued. Through so many hardships socialist industry and agriculture have been built in Korea and the people's material and cultural standards of life are improving.

We could acquaint ourselves with the history of

the revolution and construction in Korea and her reality in the towns, villages, schools and other establishments we visited; we could hear about them through our contacts with the workers, peasants and students.

Priceless historic relics of the anti-Japanese revolutionary struggle and the Fatherland Liberation War as well as the records of the socialist construction are preserved and handed down to the new generation. Importance is attached to the study of the revolutionary traditions in school education and social activities, and stress is laid on cultivating the love of labour. We could see many young people and children study in Mangyongdae, near Pyongyang, where President Kim Il Sung was born, and in the War Victory Museum in Pyongyang that tells how the Fatherland Liberation War was led to victory.

The parents tell their children, heirs to the revolution and construction, about their past and teach them to safeguard and develop the splendid socialist system.

Under the leadership of President Kim Il Sung, leading officials, too, go among the people and join them in accelerating socialist construction, working by the sweat of their brow.

The stories about President Kim Il Sung's thoroughgoing on-the-spot guidance were very impressive. It shows the cadres how to work and how to blend themselves with the masses.

These attitudes of the parents and national cadres are clearly reflected in the life of the youth

and children, their activities and labour. The Korean youth are in the van of socialist construction, working under the LSWY. They had sinewy arms, their sun-burnt faces looked sturdy, and they spoke with such confidence. They said that their goal was "to carry out without fail all their tasks under the leadership of President Kim Il Sung and the Party" and that "Building a bountiful society in the northern half means laying a material basis for national reunification." Though our contact was short, we could feel their passion and profound intellectuality with every fibre of our bodies.

Japan committed aggression in Korea and perpetrated all kinds of atrocities for 36 years. And after the Second World War it took part in the US imperialist war in Korea and revived Japanese monopoly capital, taking advantage of the specific demands for the Korean war. At present, it is intensifying its economic inroad into south Korea as an ally of US imperialism and trampling underfoot the aspirations of the Korean nation for reunification and peace.

While in Korea, we heard the news that as a fresh provocation, the US imperialists had recently shipped into south Korea 4,600 tons of ammunition from Ikego, Kanagawa Prefecture. In Panmunjom we had the chance to witness the vivid reality of the north-south division as we stood face to face with the American MPs. And each time I felt my burning anger revive for Japanese and US imperialisms.

Our task is to build up an organized strength that will frustrate the intensified exploitation by the

Japanese monopolies and their reactionary rule as well as the imperialist policy against Korea. I consider that only through this struggle can we have true bonds with the Korean people and youth, and that this struggle will lead us to achieve splendid socialism in Japan.

Tank and Crane Fly

Tsuda Kimio

Though we stayed in Korea for only 11 days we looked around many places. And through our interview with President Kim Il Sung, our talks with the League of Socialist Working Youth (LSWY) and our meetings with the youth workers in Kaesong and Wonsan, we could gain many experiences.

My general impression of this interchange is that the revolutionary struggle and the work of construction in the Republic are simply tremendous.

I had a feeling as if looking up at the gigantic rocks of Mt. Kumgang-san, the world-famous beauty spot.

The great thickness and weight of huge organizations such as the Workers' Party of Korea and the LSWY. And above all, the energy and ideological unity of the masses of people, and the forcefulness.

The Korean people have resentment for their hard life caused by the exploitation, plunder and oppression in the colonial days of Japanese imperialism; they have resentment for the division of the brethren, destruction and massacre by US imperialism. At the same time they have pride in the fact that in this situation they have made desperate efforts for the revolution and construction.

To the people of the Republic the word life is a synonym of revolution and construction.

The forcefulness is engendered by the organized feeling of the masses.

Meanwhile, when I look back upon our activities I cannot but reconsider whether we have really waged a struggle relying upon the masses, and to what extent we could organize the feeling of the masses who are suffering day by day from the low wages and high intensity of labour and being constantly deprived of their basic rights as human beings.

At the meeting to sum up our delegation's work I expressed my impression with the words "Tank and Crane Fly". This is exactly my first impression of our visit to Korea.

Second, "Tank and Crane Fly" does never mean to humble ourselves, but the contrary. Just as Koreans make their revolution for themselves, so we must wage our struggle in Japan and we are doing it now.

Today's success in Korea is a fruit won through fierce struggles (including the anti-factional struggle). This is true with us, the Socialist Youth

League.

The struggle of the JSYL and the JSP is a righteous one. Let us strengthen it further! Our road ahead may not be smooth. However, where there is support and unity of the working class, there will be victory.

The Korean people and we must strengthen solidarity and friendship respecting each other's stand and views and promoting mutual understanding.

People Armed with Juche Idea

Toma Minoru

During my short stay I could witness and learn the vivid reality of developing socialist Korea with my own eyes. In the past the Republic suffered from the colonial rule of Japanese imperialism and on top of this she was utterly devastated by the Korean war. But today, as a socialist industrial state, she is rapidly promoting the revolution and construction.

In the industrial domain the Six-Year National Economic Plan (1971-1976) was fulfilled a year and four months ahead of schedule. This alone is enough to show the excellence of socialism.

As you know, the guiding principle of the Republic is the Juche idea. The three revolutions—the

ideological, technical and cultural—to which this Juche idea is applied are being stepped up now. I am going to refer to what I came to know during my stay about the ideological revolution, one of the three revolutions. Because I keenly realized that the entire people were armed with the Juche idea.

This happened at the Pyongyang September 15 Weekly Nursery perfectly equipped with every necessary facilities. We saw little children learning about Mangyongdae where President Kim Il Sung was born. They were being taught in very plain terms about the President's childhood in front of the panorama of Mangyongdae. Like this they learn that revolution is made not by oneself and not in one's generation only, but generation after generation.

In the Republic we often heard them say, "The children are kings of the country." The children are learning and growing at excellent establishments without the least inconvenience. I felt this more strongly through our visits to primary schools, a Juvenile Corps camp, the Pyongyang Students and Children's Palace and so on. I found how much the state expected of the children and how eager it was to bring them up to be Communists equipped with deep knowledge, high morality and strong physique. At any place they are enabled to receive revolutionary education.

This is not confined to children. The educational policy of Kim Il Sung University is just the same. This university has 12 thousand students. They are sons and daughters of the workers and peasants; 80 per cent of them are boarders who are studying hard.

The excellent environs and facilities are enviable, indeed. As regards the educational policy, the vice-chancellor who guided us said: "The main thing is to arm the students with the Juche idea. We are teaching them that it is they who must carry out the revolution and construction and by whom and how the motherland was built. Special emphasis is laid on closely combining theory with practice."

The young workers whom we met in Wonsan said that they were studying actively as reserve of the Workers' Party under the slogan of "The whole Party, whole nation and whole army must study." They stressed the importance of studies, saying that some of them study before going to work, others during lunch time and still others before going to bed, but they always carried books with them as masters of society. The subjects of their study are multifarious—the President's works and his revolutionary history, their specialities and different genres of literature which are to their liking.

Our meeting with young workers in Kaesong near Panmunjom was also unforgettable. Many of the population in Kaesong located in the vicinity of the Military Demarcation Line are suffering from national division; they live separated from their parents, brothers and sisters in the south of the country. Needless to say, they are eager to see the country reunited as early as possible. They said at the meeting: "Each organization of the LSWY in Kaesong is arming the younger generation with the President's Juche idea and educating them to be loyal to the Party Central Committee. We will inten-

sify revolutionary and class education so that they will drive bayonets into the chests of the US imperialists." These words gripped my heart.

As seen above, wherever I visited I felt that the ideological revolution was being conducted thoroughly among the entire people. I could fully realize through my experience that the masters of the revolution and construction are the masses of people in all the units of life.

Performers of Revolution and Construction

Matsuzato Fukuji

On June 11, past one o'clock in the afternoon, we arrived at the Pyongyang airport. The cadres of the LSWY and Juvenile Corps members (girls with bouquets) welcomed us enthusiastically. After taking a souvenir picture on the spot we went to a hotel in the city. In the car I thought that now setting foot on the soil of socialist Korea, I would thoroughly learn the realities of the socialist revolution and construction in Korea and promote interchange during our 11 days' stay. Through the ardent welcome of the LSWY cadres and Juvenile Corps members at the airport and firm handshakings and

through the hands of girls our delegation could perceive the warm feelings towards us. While thinking of these things, I recollected the fact that in the past Japanese imperialism repeatedly committed aggression in Korea, oppressing the people and perpetrated atrocities. And I could not repress a strong anger smouldering in my heart.

As a member of the delegation I made up my mind to try my best so as to successfully deepen solidarity and friendship between the peoples of Japan and Korea, friendly relations between the Japan Socialist Party and the Workers' Party of Korea, the Socialist Youth League and the LSWY. This was my first impression.

President Kim Il Sung clearly said: "...**The Democratic People's Republic of Korea is guided in its activity by the Juche idea of the Workers' Party of Korea, a creative application of Marxism-Leninism to the conditions of our country.**"

Under the leadership of President Kim Il Sung the entire people are united and pushing on the socialist construction in the northern half of Korea, and today advancing as a dependable socialist industrial nation.

We first visited Mangyongdae where President Kim Il Sung was born and were deeply impressed by him, who pushed his way through the thorny path and crushed the colonial rule of Japanese imperialism and US imperialist aggression with his brilliant revolutionary idea and leadership ability. He achieved the country's independence and liberation and attained the cause of the socialist revolution

leading the people to victories.

The Exhibition of the 30th Anniversary of the Foundation of the Workers' Party of Korea showed us Korea's economic development in which the Juche idea was brought into practice. Acquainting ourselves with the history of the development of the socialist economy and looking around the achievements in the machine-building, chemical and daily-necessities industries as well as in agriculture, we could see the steady advancement of the socialist economy.

The Museum of the Victory of the Fatherland Liberation War which was completed in 1974 has a floor space of 52 thousand square metres with some 80 rooms and the total length of the inspection course is 4.1 kilometres. They said it would take three days to look around the whole of the building, but we spent about four hours to see how the heroic Korean People's Army had developed and how, under the leadership of the great General Kim Il Sung, the Fatherland Liberation War was won by the People's Army and Korean people who fought stubbornly and bravely against US imperialism. We saw this through giant panoramas which depicted exactly what happened in the war.

In addition, we visited the Pyongyang September 15 Weekly Nursery, a Juvenile Corps camp, primary schools, Kim Il Sung University, the Pyongyang Students and Children's Palace, cooperative farms, etc.

The Pyongyang Students and Children's Palace has a floor space of 50 thousand square metres. This is a fine 13-storey building, a base of extracurricular

education and activity to rear the heir to the revolution and construction equipped with deep knowledge, lofty morality and strong physique. They say it is used by a great number of students and children.

At the Changjon Primary School we heard the explanation of the woman principal.

Children are cheerful and under the leadership of the President their ability is said to be raised to the maximum through education suited to their individual character and peculiarities. They are led to acquire independence and organization through Juvenile Corps activity. I could imagine how they would grow up as dependable revolutionary soldiers to shoulder the future of the nation and work for the grand construction and progress of the Republic, receiving thoroughgoing ideological and revolutionary education.

In the universities and colleges, socialist education was being enforced and the greatest efforts were directed to training native cadres for the socialist construction and implementation of revolutionary tasks. On this point, too, I deeply realized the unchallenged advantages of socialism.

During our visit to the DPRK I was most impressed by the fact that the ideological revolution was being carried out through every sphere of national life. I could fully grasp the situation in which the entire people were armed with the Juche idea and were putting it into effect. Our delegation cannot forget vigorous features of the people full of the proud consciousness that they had united as one and triumphantly carried out the construction of social-

ism and communism in Korea, and of the hope and confidence that they are going to advance it more rapidly in the future.

We could meet many functionaries during our stay in Korea.

Our delegation had the special honour of being received by the respected and beloved leader of the Korean people President Kim Il Sung and given his teaching. This will remain an unforgettable event in my whole life to be dedicated to the socialist movement.

We are full of determination to build up an anti-monopoly united front around the Japan Socialist Party and carry on the struggle with vigour in keeping with the reality of Japan and will make sure that the movement is strengthened at each work place and each district with a view to achieving the socialist revolution in Japan.

Ardent Desire for Reunification of Country

Ikemoto Ryuji

Our delegation visited the Democratic People's Republic of Korea for 11 days and it was a visit at the double quick, so to speak.

Short as it was, our delegation, in the wake of another delegation that visited Korea in 1973, paved another way to promote friendship, amity, and solidarity against imperialism between the Japanese and Korean peoples.

Our delegation received rousing welcome by the people of the Republic, which was beyond our imagination. President Kim Il Sung saw to it that during our stay each member of our delegation felt satisfied without the least inconvenience and helped us both materially and morally, accepting all our requests for our interchange and its success; we were deeply moved by this.

I strongly felt that this was a manifestation of his goodwill to the Japanese workers and his great expectation of the struggle of the people led by the JSP and the JSYL.

I think this is because Japanese and Korean peoples were and are and will be so closely related to each other and the true happiness of the Japanese and Korean peoples and the peace and security of Asia depend largely on the solidarity of the two peoples and the success of the struggle of each of them.

We came to have a strong sense of responsibility as we were warmly welcomed by the people of the Republic at every place, received by President Kim Il Sung and had talks and contacts with the personnel of the Workers' Party and LSWY.

To summarize my impressions of the DPRK. First, I could not help admiring the unusual personality and superb leadership of President Kim Il Sung respected and beloved so much by the people of the

Republic. Through what I saw and heard during our stay I could deepen my understanding that today's progress of the DPRK owed to the outstanding leadership of President Kim Il Sung.

The people hold the President in high esteem and are rallied firmly around the Workers' Party; I could see the mass line being implemented here.

The President always goes among the popular masses, has discussions with them and learns from them; thus he maps out lines and policies and awakens and encourages them to give full play to their creativity.

President Kim Il Sung was kind enough to receive our delegation; he was really modest, sincere and dignified. I saw in him true proletarian dictatorship.

Second, the people of the Republic are united with the Juche idea. The entire people are armed with the Juche idea. We can say that if we slight revolutionary theory and ideological development, we cannot advance the socialist revolution and construction.

The Republic has built beautiful cities thick with green foliage in a little more than 20 years after the Fatherland Liberation War and has, as a socialist industrial state, victoriously stepped up the revolution and economic construction at an amazing speed. The people are quite well-off without any inconveniences or worries.

The Republic, giving priority to the ideological revolution, accelerates the technical revolution and trains excellent native cadres and youth and children

who will carry forward the revolution. Cadres study daily and other people, too, are eager in their studies.

The younger generation are learning the revolutionary traditions and are going forward towards the "intellectualization of whole society". I had a very strong impression that Korea is literally a country of education. Wherever we went, we could see, hear and fully realize that the children were "kings of the country", as the President said. We just wondered in amazement while visiting nurseries, primary schools, Juvenile Corps camps, the Students and Children's Palace, etc., where we could clearly see the advantages of the socialist system.

My third impression is that the Republic is still in a strained situation, though they are leading affluent lives.

Their confrontation with the US imperialists was acuter than might have been expected. The Military Demarcation Line running across Panmunjom makes the visitors think a lot. In the northern part were rice paddies cultivated right up to the Demarcation Line, while the south lay in waste. This, I think, symbolizes the political superiority of the north over the south.

Here we could see the posture of the DPRK in grim confrontation with the Pak Jung Hiites and Americans who are manoeuvring to perpetuate the division. We could witness the tragic partition of the Korean people into north and south by US imperialism, and could perceive their ardent desire for reunification; this situation has brought them immeasurable burdens in manpower and material and

hampered the economic and social development. The Korean people have a burning aspiration for the reunification of the country.

But Japanese monopoly capital and the Liberal-Democratic government obstruct the Korean people's efforts for the country's reunification, machinate to perpetuate Korea's division into north and south and pursue their hostile policy towards its people. As is condemned in the "Declaration for Democracy and National Salvation", they have had the south Korean economy dominated by Japan and exploited the south Korean people like slaves. They are pushing ahead with the political, economic and military integration of Japan and south Korea and supporting Pak Jung Hi clique in an attempt to maintain south Korea in which their anti-communist policy is carried out and which is under their economic domination.

In addition, as is exposed through the Lockheed Bribery Scandal, they are cooking up a joint Japan-south Korea system of misappropriation at the sacrifice of the two peoples, which can be regarded as a result of their black nexus with Pak Jung Hi.

Before finishing my note of impressions I should like to say this: I sharply feel that for the promotion of friendship, amity and anti-imperialist solidarity between the Japanese and Korean peoples, for the peace and security of Asia, for the independent peaceful reunification of Korea, for the restoration of diplomatic relations between the two countries, we must look straight into the reality and, must, in keeping with the struggle line of the

JSP and JSYL, form an anti-monopoly, anti-LDP united front to shatter their ambitions, increase our organizational and fighting ability, which constitutes a paramount task before us.

Workers Full of Confidence and Conviction

Yabuya Osamu

Korea we visited was a country where a brilliant working-class culture is in full flower.

We had an opportunity to have a gathering with members of the LSWY in the eastern city of Wonsan, many of whom were young industrial workers. When we asked them a question about their "viewpoint on heavy and light labour", one of them answered, "A work place is a revolutionary post. We volunteer to take up harder jobs. The fighting will of one's youthful days cannot be bartered for anything." They showed us the vigour and confidence of the youth who undertake the revolution and construction.

It is said that Korean lads regard their female counterparts working at the same factory as revolutionary comrades and often get married to them, united by comradely love. They have good dwellings, public health and educational facilities and

they work every day, full of joy.

Korea completed the Six-Year Plan a year and four months ahead of schedule and the industrial production increased 2.2 times in 1975 compared with 1970. As the "training of one million intellectuals and the intellectualization of whole society" are stressed, importance is attached to education at all organs.

We also visited the Pyongyang Students and Children's Palace and a Juvenile Corps camp. The children, future performers of the revolution and construction, are provided with conditions for extracurricular activities by the state. They organizationally perform circle activities in natural science, physical training and arts, to develop into people with deep knowledge, high morality and strong physique.

Besides, through the Wednesday lectures and Saturday studies there is established a system in which the whole country and the whole people study the revolution, construction and technology. Under these different educational systems each man's ability is being brought into full play.

The state fully guarantees working conditions for the workers. A functionary of the Workers' Party said, "Our workers need no organization that fights for the improvement of their working conditions." At a work place where hard work is done, special state considerations are given to work hours or meals; man is treasured at every work place.

I met my birthday during my stay—on June 19, when I received greetings from comrades of the LSWY organization in Wonsan; this is a common

occurrence in Korea. Because of the ever-intensifying rationalization offensive many young Japanese workers lose their hopes on the future and are being robbed of their lives and rights through their daily work. But, on the contrary unimaginable things are happening in Korea.

We were blessed with a highly honourable chance to be received by President Kim Il Sung. Then he said that his country was not at all rich, but there was not a single person who starved to death, went in rags or slept under trees and that his society was very sound. It is true that at present, Japan is ahead of Korea in technical attainment and productive forces. The Japanese working class are producing a colossal amount of wealth with their immense productive forces. However, all their products fall into the private ownership of the capitalist class. When the commodities are overproduced, the workers are dismissed under the pretext of the temporary leave or voluntary resignation.

Directly confronted with US imperialism Korea is exerting great efforts for national defence. "If the country's independent peaceful reunification is materialized, we shall develop three or four times as quickly as now," said a functionary of the Workers' Party. We could fully understand the superiority of socialism, having seen the reality of socialist Korea with our own eyes and through our own experiences.

Through the whole period of my visit to Korea I realized that all the people are brimming with a proud conviction that they are building the country for themselves. At the same time, we keenly felt their

surging indignation against US and Japanese imperialisms which have divided a homogeneous nation, and that the independent peaceful reunification of the country is the long-cherished desire of the entire Korean people.

Now that Viet Nam and Indochina were liberated, emphasis has shifted to the Korean peninsula. The Korean people are deeply interested in and expect much from the struggle of the Japanese working class, the struggle of the JSP and the JSYL, in particular.

At a time when the Japanese government is engrossed in a scheme "to perpetuate the division of Korea" through the New Pacific Doctrine and the Japan-US-south Korea military alliance, we consider that our struggle has been too lukewarm.

We strongly feel that we must wage our struggle more specifically against the Security Pact, the military bases and the Self-defence Force, which we have set forth as our policy in our bills and other documents. It is also necessary for us to clearly grasp Korea's reality and let many people know about it.

We are resolved to do all we can to expand and strengthen the anti-monopoly front by developing the JSP and the JSYL qualitatively and quantitatively.

Thorough Preventive Medicine

Sanuki Yutaka

A bumpkin, I could not set my mind at ease on the plane until it arrived in Pyongyang. But the moment we were welcomed by girl members of the Juvenile Corps wearing red neckties at the airport, my fatigue after the journey vanished. We ran for about 20 minutes through the paddies where rice-planting was over before entering the streets of Pyongyang. It was "a city in the park", indeed. The platanuses lined on both sides of the road, the luxuriant trees between buildings, the willows drooping on the riverside—all these were pleasing and eased the fatigue of the eye. What a great contrast to Japanese cities which have but little green.

In this country concern for public health reaches everywhere. President Kim Il Sung taught as follows: **"In our social system nothing is more precious than man. We must keep developing the public health service so as to protect man's life and promote the working people's health."** Upholding the teaching they were building a country where everyone enjoys a long life in good health. In Korea emphasis is laid

on preventive medicine and an adequate system of public health service is established; this is seen in the enforcement of the universal free medical service started from 1953, the distribution of medical centres equipped with various facilities in urban and rural areas, the introduction of the section medical care system, the building of sanatoria at hot springs and spas, etc.

We inspected the Pyongyang September 15 Weekly Nursery. One thousand children (from one year and seven months to three years of age) were brought up there from Monday to Saturday. As soon as we entered the nursery we had to put on white overalls and sterilize our hands. The dining rooms, snack rooms, bed rooms and play and study rooms were separately established for the children. Every room was so neat and clean. (But what about the conditions in Japan?)

While making the round of the interior of the nursery, I happened to look out of one of the windows, to find a two-storeyed ferro-concrete building. That was the nursery hospital. It was staffed with 24 medical workers, including doctors, assistant doctors and nurses, and it even had a sick ward. When I said many children got cold in Japan, the headmistress answered: "As the 24-member medical staff take preventive measures in flu seasons, there are only a few children who suffer from cold. And those who catch cold will recover quickly because the collective of 24 medical workers look after them." (Under the state's care the children take meals of high nutrition and play and learn well to grow

healthy and strong.) It is a matter of course to do this so as to protect the children's health. But I regard it as a tremendous thing; and I wonder whether this is because I grew up in Japan.

We visited the Wonhwa Cooperative Farm, too. There was a hospital with 20 beds on the farm and there worked 15 doctors in all. Every doctor has a district in his charge and visits every house to disseminate hygienic knowledge and check up people's health. "Though we have 20 beds, we hardly feel the need of them because prophylactic work is done thoroughly," said a farm management worker.

This is too different from the reality of Japan where one has to wait for his turn to be hospitalized and even critical cases must be taken from this to that hospital for the first-aid treatment. Theoretically we knew that "Once preventive medicine is systematized, diseases will decrease." But as we saw this truth translated into reality, we felt more deeply the contradictions of Japan's public health service which had turned into a means of money-making.

We visited a seaside city called Wonsan. Our interpreter said: "You can catch fish in this sea. You can fish octopuses without bait." In Japan we cannot angle even the fish which was a good catch before, and in case we catch any, it is an ugly-looking fish deformed by pollution. Our interpreter added: "The factories are taking measures so that the harmful sewage do not flow into the sea to prevent the pollution. We are protecting marine resources."

Article 48 of the Socialist Constitution of the DPRK states:

"...The State consolidates and develops the system of universal free medical service and pursues a policy of preventive medical care so as to protect people's lives and promote the health of the working people."

As a medical worker I would often have an urge to work in Korea where the improvement of the people's living and working conditions was the object of such concern that stress is invariably laid on preventive medicine, and medical care and recuperation are systematized. But I returned home, thinking it was more important to change Japan into such a country than work in an easy situation where all facilities are adequately provided.

Society Where Everyone Can Display His Individuality and Ability

Nishiyama Keijiro

There were neither bespectacled, restless pedestrians nor babbling drunkards in Pyongyang. My 11 days of activity conducted with this calm and healthy city as the base was the "11 days of life-washing", I should say.

We saw men of true socialist type in Korea. Our

itinerary began with visiting Mangyongdae. From here we started our joyous fraternization with Korean children, which continued at a nursery, Juvenile Corps camp, primary schools and Students and Children's Palace.

On Mangyong-bong Hill adjacent to Mangyongdae, we had a spontaneous contact with the children who came to visit there. We were rather embarrassed and strained, but we exchanged songs.

After the children sang, Secretary Hoshino, on behalf of the delegation head, "vigorously" led the *Song of the World Democratic Youth League* and all the members followed him. Anyhow it received warm applause. Next we sang a children's song *Red Dragonfly*. We were out of tune, and only managed to sing the first stanza. And yet, they applauded so loudly that we felt shy.

Their jolly look and affability were so precious to us who had been warned ever since our childhood "against strangers"

We could not but be somewhat surprised to find the striking individuality in each of the cadres of the Workers' Party and the LSWY who accompanied us throughout our stay.

On our return home, we often came across naive sceptics who said, "It must be rather dark there, because their ideas are uniform...."

But the people there had nothing to do with the "retrogression of individuality in a standardized place" And the superiority of the socialist system was manifested in the development of each person.

They were very zealous and sincere towards

emulation (socialist). When they played table tennis or billiard in hotel or when they climbed Mt. Kumgang-san, they looked tenacious yet composed.

We also did our best not to fall behind them.

As they harden their body and mind through such emulation from childhood (still vivid in my memory is the scene of cycle game at the nursery), they have marked individualities. And they become harmonized as they are blended with the interests and development of society (socialist construction). We clearly realized how very different Korea is from Japan where individualities and abilities are being destroyed by the "inferiority complex and inadequate social environment".

This socialist sense of emulation is so developed in their everyday life, that rather quick-witted, fame-seeking and egoistic behaviours are criticized without hesitation as "cunning" or "wrong".

But, in our everyday life, such behaviours are so numerous that our sense to discern them is paralyzed and, in most cases, we just give up combating them (our own faults included), regarding it as futile.

We learned a lot of things at Kim Il Sung University, too.

There is no need to reiterate that excellent studying and living conditions are provided for them, which are beyond the imagination of Japanese students.

Yet, we learned a lot from the fact that they have completely solved most important questions in education such as the objects of education and methods of applying their knowledge in and out of their work.

LAND OF MORNING CALM BUSY TODAY

Arne Herlov Petersen,
Writer and Journalist of Denmark

With all respect dedicated to the great leader President KIM IL SUNG on the occasion of whose 65th birthday April 15, 1977, this book has been written.

1. A Country with Neither Taxes nor Inflation

"I simply do not know, what is meant by economical problems", the forty-year-old peasant Rim Bong Yong tells me. "I always have a surplus. Last year I received 3,200 *won* in cash and 21 and a half tons of rice, which I could sell to the state for 60 *chon* a kilo, after I had taken what I needed for my own household. That means that all in all I have received something like 12,500 *won* for my rice."

The total income of Rim Bong Yong was then 15,800 *won* last year. According to the official exchange rate this should be something in the neighborhood of 8,000 dollars. He does not have to worry about taxes, for he pays none, and he does not pay any rent for his house either. He has no debts and does not have to buy food from the outside, as he has abundant stockpiles of rice.

A fifty-five-year-old housewife in the capital city of Pyongyang shows me her big three room apartment. She is working only in the house, but her husband works in a factory and earns 110 *won* a month in basic living allowances. To this amount comes a bonus, which may often be of the same size as the basic living allowance. The rent for their apartment is 3 *won* a month, including electricity and water.

If one doesn't feel like cooking oneself, one can have prepared dishes sent up to the apartment from the big kitchen of the whole apartment house—from the so-called rice factory.

These examples from north Korea—or to use the official name: The Democratic People's Republic of Korea—show primarily two things: That it is very difficult indeed to "translate" figures for living allowances and production value from a socialist country to the norms used in the capitalist world, and that the standard of living in the DPRK now is one of the highest in Asia. The DPRK made an astonishing progress in a remarkably short time, and already now the DPRK in a whole range of important aspects is catching up with the Western industrial states.

One could look at areas as important as the production of steel, coal, cement and electricity per capita. The production of steel in the DPRK was about four million tons or 250 kg per capita. According to the plans the production in the DPRK in the beginning of the eighties should reach 500 kg per capita. The production of coal now is about the same size as in USA—after the fulfillment of the new plan, which starts in 1978, it will be more than double the American production. The DPRK now produces 500 kg of cement a year per capita, which should be compared to 350 kg in USA. Before the beginning of the eighties the figure should increase to more than 800 kg. The largest cement factory in the world has been installed in the DPRK. The production of electricity in the DPRK in 1970 was 1,184 kwh. It is now about 1,800 kwh, and according to the new plan production should reach 3,200 kwh per capita.

The most important foodstuff in Korea is rice. The production of rice now is about 500 kg per capita annually, as compared to 175 kg in south Korea. After the fulfillment of the new plan the production will be about 625 kg per capita. The DPRK has for many years been able to feed itself and even export much rice.

The state buys rice from the agricultural cooperatives for 60 *chon* a kilo and sells the same rice for 8 *chon* a kilo to the factory and office workers. This price only covers the transport of the rice, so in reality this means that the state gives away the rice for nothing. Coarser kinds of grain are bought for 40 *chon* a kilo and resold for 6 *chon*.

The state also loses money on the sale of textiles. School uniforms are sold for 20-50 per cent below the cost of production.

The social services are very extensively developed. Medical service is free and everyone is examined medically on a regular basis. All kinds of leisure activities are strongly supported and made free for the population. The Democratic People's Republic of Korea can boast of the universal compulsory 11-year education—one of the highest figures in the world. And everyone has the right of vacation with pay every year—extending from 14 days for office workers and similar categories to 28 days for people with especially heavy work.

The peasant Rim Bong Yong from the Ripsok Cooperative Farm, whom I mentioned before, may not seem an especially wealthy man after Western standards. But he has a television set, radio, sewing-machine and bicycle. He works at whatever needs to be done in the cooperative, and so does his wife. When I talked to him, he was just working on the haymaking. In the family are five children of whom three go to school, while one is in kindergarten and one in the creche of the cooperative. The student in the university receives scholarship every month. Before the liberation of the country Rim was born in the village of Ripsok, where he started out working as a tenant under the landlord. The landlord took for himself up to two thirds of the crop in fees. At that time all the tenants lived in low straw-thatched huts. The landlords were the only people who had tile-roofs. The whole village had only one well, where

people had to line up all the time in order to draw water. Rim went to school for two months in a Japanese-controlled school, but then he had to stop his education because his family did not have the money to pay the high school fees.

Today the peasants of Ripsok live in modern tile-roofed houses with water and electricity installed in the houses. The village has a school, a clinic, a kindergarten and a creche. Everybody in the village owns the cooperative in common, and besides every family has a small plot for private use.

The yearly crops now are 9 times what they were in the time of the landlord.

Rim does not have to lie awake at night without sleeping, thinking of mortgages, fees and the chances of selling the crops at a good price. He has his good living allowances and always runs up a surplus. He puts money in the bank, which gives an interest of 2-4 per cent.

The rather high standard of living in the DPRK today is due to an impressive growth of the production. The value of the machine-tool industry rose more than 230.8 times from 1949 to 1974. The local industry grew more than 942 times from 1949 to 1975. While fourteen centimeters of textiles per capita were produced in the country in 1944, the figure for 1974 was 35 meters.

Since 1956 the real living allowances have risen 373 per cent.

While the average duration of life in Korea thirty years ago was forty years, it is now more than seventy in the DPRK.

These figures would be impressive in any country. But they are utterly fantastic, when one keeps in mind that a little more than twenty years ago the northern part of Korea was a smouldering heap of debris.

During the Korean war (1950-53) two tons of bombs were thrown over each square meter at the Hwanghae Iron Works. In 1953 quite literally only two houses were left standing in the capital of Pyongyang. Almost all of the factories and dwelling houses were destroyed. The whole country was a wasteland of ashes, bricks and bomb craters. The Americans said boastingly that it would take the Democratic People's Republic of Korea at least 100 years to rise from the ashes again.

When one flies over the northern part of the country today it is impossible to see any vestige of the war destructions. Everywhere one sees the straight irrigation canals and the deep green rice paddies. Cozy well-ordered villages lie everywhere, and the lower parts of the mountains are covered by orchards. The country makes a deep impression of order and planning, but also of the invincible urge in men to conquer nature. Even in the remotest valleys one sees villages, power stations and factories.

All this has been achieved since the successful ending of the Korean war in 1953.

And this unique development, this fantastic rise in production has not been paid for with heavy burdens on the people. On April 1st 1974 the DPRK abolished the last kinds of taxes that existed. One month before the price of industrial goods had been

lowered by 30 per cent on an average and by 50 per cent at the maximum.

Inflation is completely unknown in the DPRK. Contrary to the inflationary state in the capitalist countries, prices in the DPRK keep falling, while the living allowances are increased.

Unemployment is nonexistent in the Democratic People's Republic of Korea.

All this sounds like a fairy tale. But everyone who has been to the DPRK can guarantee that it is true.

And the explanation is quite simple. The explanation is socialism and Juche is the idea that the masters of the revolution and construction are the masses of the people, and that they also are the motive force of the revolution and construction. This principle is closely connected to the name of President Kim Il Sung, and it will be treated more fully in the next chapter.

Three fourths of Korea is mountainous. The highest mountain is Mt. Paekdu-san at the northern border. This mountain is 2,750 meters, and it has long been a symbol of the lofty aspirations of the Korean people. The climate in Korea is roughly the same as in Central Europe with relatively cold winters and hot summers. The average yearly temperature is about ten degrees.

In the mountains Korea has enormous mineral resources. Korea has almost inexhaustible reserves of coal and iron. It is the one country in the world, which has most graphite and magnesite. There are huge amounts of gold, silver, copper, lead, zinc and

tungsten. A large number of rare metals such as germanium are extracted.

Forests cover about three fourths of the Korean territory—containing more than 150 different kinds of trees. Fish, birds and animals abound—many of them indigenous to Korea.

In the fertile lowlands the most important crop is rice. From the hands of nature Korea is a rich country. But until the Second World War the inhabitants of the country were abjectly poor.

2. The Road to Juche

If one word can be used to describe the reason for the Korean miracle of development, this word is Juche. In a conversation with journalists from the Japanese newspaper *Mainichi Shimbun,* President Kim Il Sung has concisely described, how the concept of Juche is to be understood:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

Concretely the Juche idea expresses itself as political independence, economical self-reliance and self-defense in the defense sphere.

The Koreans mean that it is impossible to safe-

guard the national independence and the sovereignty of the nation, if one is economically dependent on other states. At the same time it is impossible to secure the independent existence of the nation, if one is dependent on military aid from other countries. By being dependent on other countries politically, economically and militarily one runs a grave risk of being pressed, and in the final analysis one ends up by losing one's national independence and sovereignty.

The Korean people has long and bitter experiences with servitude and suppression. Through thousands of years the Korean people has had to fight against the feudal rulers from their own country and exploiters and suppressors from abroad. These long and arduous struggles to keep the national independence and to free the people of suppression have to a great extent strengthened the national consciousness in Korea. It is no accident that the Korean people stresses independence so much. The important role played by the Democratic People's Republic of Korea on the world arena today is the fulfillment of aspirations that are thousands of years old.

The Korean people is a homogeneous people, sharing same language and culture. For about half a million years men have been living in Korea. Seven thousand years ago the neolithic period began in Korea, and about four thousand years ago the bronze age began. The iron age began about five hundred years later.

The first primitive societies gradually became differentiated and the productive forces were developed.

This gave the opportunity for the first slave-owning societies to arise in Korea about 800 BC. The first of these ancient states was called Korea. Some time later on the Korean peninsula two other ancient societies called Puyo and Chinguk arose. These three states existed until about the beginning of our era. They were primarily agricultural and cattle-breeding states, and iron implements were in use for the agricultural work. Korea had at that time reached a cultural stage that was higher than in Japan, and Korea had a great influence on Japan.

Around the beginning of our time the first actual feudal states arose in Korea. The first ones were called Koguryo, Paekje and Silla. Often there were uprisings by the peasants, which were brutally suppressed by the feudal lords. Also from the outside the existence of these countries was frequently threatened. During the Sui and Tang dynasties China several times tried to conquer Korea, but each time she was repelled.

From the times of these three kingdoms they have the oldest Korean works of art still existing. In the Art Museum in Pyongyang one can see reproductions of murals from the Anak Tombs from the fourth century AD. The colors are still fresh and one finds many vivid scenes from the feudal life at the Court. The murals are contained in six chambers and cover together eighty square meters.

In the seventh century the Koreans built the first astronomical observatory of the world. It is called Chomsongdae; it is ten meters high and has been preserved to this day.

During the times of the feudal states the textile industry developed, and also other kinds of handicraft production developed alongside the agriculture.

In the beginning of the tenth century a strong centralized feudal state called Koryo arose on Korean territory.

Near the city of Kaesong—close to the Military Demarcation Line between the two halves of Korea—I saw the burial tombs of the last king of Koryo—Kong Min—and his queen. These are two rounded tombs, which are completely symmetrical. Around them are placed a number of very beautiful and expressive stone figures of lords, warriors and lions. These tombs were built between 1365 and 1372. After the death of King Kong Min the Li dynasty achieved power in Korea. This dynasty reigned for about 500 years, but in the course of time it became corrupt and degenerated from within.

During the first couple of centuries under the Li dynasty the Korean people with great success defended the country against the many invasion attempts from Japanese and others. In 1592-98 the Japanese attempted a massive invasion attempt, which was repelled, not least because of the fact that the Koreans had developed the first iron-clad warships of the world, the "turtle ships".

The peasants were still suppressed by the landlords and many new peasant uprisings took place.

During this period many cultural developments took place. In the twelfth century the Koreans invented as the first in the world the movable metal types. In 1444 the present Korean alphabet, Hunminjong-

um, was invented. Whereas the Chinese and Japanese use signs, each standing for one word, the Koreans use a true alphabet, where letters are combined to syllabic elements. It is self-evident that it is much easier to learn a letter system than a sign system, and the Korean alphabet is unambiguous and excellently suited to the Korean language. It can be learned in a few hours. The Korean alphabet is the only true alphabet, which has been invented in East Asia, and it is worth remarking that it has been invented quite independently.

Many excellent paintings still exist from this period. Unfortunately most of the art treasures of Korea have been dragged away by the Japanese colonialists or destroyed by the American bombardments, but there is still a sufficient number of them left in the Art Museum of Pyongyang to give a good impression of medieval Korean art. The many ink drawings of gnarled pines, tigers with flaming eyes and wandering beggar monks are usually kept in black and white with only a few other colors discretely used. The paintings, of course, remind one a good deal of the contemporary Chinese art from the Song dynasty, but they also differ from these. They can appear somewhat simpler than the Chinese paintings, but at the same time there is a raw strength and a sense of vividness about them.

Many series of paintings show the life of a high official.

The white Korean china from the Li dynasty is treasured for its beautiful forms and the light and transparent character of the glazing.

In the middle of the nineteenth century the Western powers tried to force Korea to open her ports. Shortly before the Western countries had by force made Japan open her ports for trade with the West, and now they thought it would be easy to break up the doors to the Land of Morning Calm, as Korea was called.

In 1866 the Americans intruded the warship *General Sherman* along the Taedong River, but it was burned and sunk by Korean peasants. The participants in this early defense action against American imperialism were led by the great-grandfather of President Kim Il Sung, Kim Ung U.

In later years other American, French and Japanese ships were repelled in similar fashion, but nevertheless the corrupt feudal rulers of Korea in 1876 agreed to sign a treaty with Japan, which to a large extent limited the freedom and independence of Korea.

In the ruling circles at the Court at that time existed three parties, which wished closer connections to respectively China, Japan and Russia. The peasants and progressive elements in the bourgeoisie several times tried to call for a rising against the foreigners and their accomplices in the ruling circles, but after the Sino-Japanese war of 1894, the doors were thrown even more open for the Japanese aggression. Shortly before the Sino-Japanese war the great Kabo Peasant Uprising had been suppressed by the Japanese aggressor army.

From 1894 and on the Japanese were sitting heavily on Korea, and it did not help much that the

king had in the meantime assumed the empty title of emperor. The last emperor of Korea was imbecile and a minor. He was formally deposed in 1910, and Korea became now also in name what it had long been in fact—a Japanese colony.

During the 36 years, Korea was a Japanese colony, the Japanese did everything they could to abolish Korean language and culture. A certain superficial modernization took place by the introduction of railways and factories, but the economical role of Korea should in every respect be that of a colony. The country was intended to be a basis of primary goods for the Japanese industry and at the same time a market for Japanese surplus industrial goods. The new big enterprises were wholly in the hands of the Japanese, and in a short time the Japanese had also amassed large portions of the land of Korea. Many Korean peasants were expulsed from the land, and as there was no work for them, thousands of them emigrated to other countries, especially to the frontier areas in Manchuria.

The oppression and plunder by the Japanese imperialists led to great resentment in Korea, and in March 1919 a great people's rising broke out. About two million Koreans took part in demonstrations against the Japanese. The Koreans only made use of passive resistance, but the Japanese treated them with barbaric cruelty. About 8,000 were killed in the March First Uprising and many times that number were arrested.

After the March First Uprising the Japanese allowed a few Korean newspapers to appear, but in the

whole the Japanization continued. Korea became more and more an economic appendage of Japan, and in the rice-producing Korea one had to make do with coarse grain for food, because the high quality Korean rice was to be exported to Japan.

After the Japanese had started their expansionist policy vis-a-vis China in 1931 by the proclamation of the puppet state of Manchukuo, the suppression of Korea was intensified. The working hours were prolonged, while wages fell. In the beginning of the thirties the consumption of food in Korea per capita was 45 per cent less than what it had been before 1920. The peasants were systematically squeezed to their last drop of blood through high tenant fees, and perhaps half the total number of the Korean peasants starved to such an extent that they had to eat bark and grass-roots in order to survive.

Under the unfurled banner of Juche, President Kim Il Sung founded the Anti-Japanese Guerilla Army (Korean People's Revolutionary Army) and led the armed struggle against Japan.

In the previously mentioned talk with Japanese journalists, President Kim Il Sung further elaborates on his definition of the Juche idea as follows:

"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand....

"To adhere to the independent stand it is most

important that we fully guarantee independence in politics....

"Ignoring independence is tantamount to ignoring man himself. Who likes to live shackled to others? Why did people fight to overthrow the feudal system in former days and why are the working class fighting against the capitalist system today? Needless to say, working people wanted to extricate themselves from feudal slavery just as they want to free themselves from capitalist exploitation and oppression. We are fighting against imperialism in order to liberate our nation completely from its yoke and enable it to enjoy freedom as a sovereign nation....

"To guarantee solid independence in politics, there must be a special guiding idea and a capacity for formulating all policies and lines solely in the interests of one's people and in conformity with the specific conditions of one's country, according to one's own judgment. The government that acts under pressure from or instructions of others cannot be called a genuine people's government responsible for the destiny of the people. A country with this sort of government cannot be regarded as an independent sovereign state.

"The principle of independence in politics demands complete equality and mutual respect among all nations. It opposes both subjugating others and being subjugated by others. A nation that subjugates others can never be free itself.

"In strengthening the independence of the country, it is essential to strengthen self-reliance in the

economy along with political independence. Without self-reliance in the economy, it is impossible to meet the people's growing material demands and materially guarantee them a real role as master of the state and society. Economic dependence on others cannot guarantee political independence and without independent economic power, it is impossible to carry through the line of self-defence in national defence."

Juche mirrors the demands of our times. The characteristic feature of the period, we are living in, is that it is the era of independence. The suppressed and exploited peoples have entered the world arena as the masters of the world, and the peoples now want themselves to decide their own destiny. The imperialist states can no longer like in previous times decide the fate of the small and weak countries. No people exists that wants to live shackled by others and see its rights be downtrodden. This means that the international communist movement has entered a new phase in that the scope of revolution has been broadened. Previously the communist movement was concentrated on the developed capitalist countries, but now the revolutionary process is going on in all countries and all continents. When the scope of revolution is broadened, its content is, however, also changed. Many complex problems arise in the revolutionary struggle, because now many nations on different levels and with different backgrounds take part in the revolutionary struggle. In some countries the peoples are building socialism, while other countries have already created the socialist society and

are on their way to communism. In still other countries a democratic anti-feudal revolution is going on, and in countries like South Africa and Zimbabwe a national liberation struggle is being fought. This complicated situation means that it is no longer possible—as in the time of Comintern—to have a central leadership, which is executed by the communist party of a single country. The changed situation demands that every country solves her own problems from a correct analysis of her own conditions. This demands a correct guiding idea. The demands, that are raised by our times, can be met by the Juche idea. Already in the twenties, when the world entered a historical turning point in the development of our times, President Kim Il Sung followed the revolutionary path. As a very young man he rejected dependence on other countries and parties and dogmatism and made a thoroughgoing analysis of the geographical conditions of Korea and the revolutionary movement. Korea is a small country, which is surrounded by great powers; the Soviet Union, which has the largest area of all nations, China with the highest population, and Japan, which is one of the highly developed industrial capitalist nations. All these countries had developed much more than Korea. In the feudal ruling circles of Korea a flunkeyist attitude to the great powers existed, and it was usual to say that Korea could never exist without dependence on one or another of the great powers. Already under the last king of Koryo, Kong Min, dependence was heavy, and under the Li dynasty the Russian, Chinese and Japanese parties in Korea

quarreled about the power and influence. People did not believe in a development, which built on the Korean people itself and the indigenous natural resources in Korea. At a time when the Japanese had already railways, the Koreans still rode donkeys, and while the Japanese had cannons and rifles, the Korean soldiers had to make do with bows and arrows. Therefore it is no wonder that the Japanese could subjugate the Koreans and turn the country into their colony in 1910. But the struggle for national independence went on, and after the October Revolution in 1917 the communist movement slowly started to take shape in Korea. But it had one serious defect—it built on the great powers and had not yet had correct guiding idea.

President Kim Il Sung analyzed scientifically the conditions and made clear that a nation, that takes a flunkeyist attitude, must perish, that a party, which takes a flunkeyist attitude, will fail, and that a people, that takes a flunkeyist attitude, will be cheated. This analysis was the origin of Juche, which existed as a system already from 1926. The first revolutionary organization that was established by President Kim Il Sung—the Down-with-Imperialism Union—was at the same time the first revolutionary organization in Korea which had established the Juche idea as its guiding principle. After that President Kim Il Sung has now for half a century fought to establish Juche, and Juche has become monolithic system, which gathers ideology, theory and method. Juche is today the great revolutionary theory of the working class and the essence of Juche is: Man is

master of all and decides all. Juche clarifies the role and position of man in the material world.

Previously Marxist-Leninist theoreticians taught that the material world came first and decided all. But with that theory alone it is impossible to complete the outlook of the people. It is important at the same time to emphasize that man is the highest developed element of the material world. Therefore man is the most important factor in the material world and decides all. Juche has developed as a revolutionary theory that places the masses of people in the center. The previous revolutionary theory had as its basis that the production mode for material goods decides everything. It placed the economical relationship in the center and decided the tactics and strategy from the material conditions of the society. Juche, however, formulates the tactics and strategy from the role of the masses of the people and shows the correct way for the masses to follow in order to free themselves of suppression.

In our century new types of revolutions have arisen—the anti-feudal, anti-imperialist, democratic revolution. This type of revolutions has not been described in Marx's and Lenin's theories, but it is fully covered by Juche.

Juche is of special importance in showing the way to socialism for previously underdeveloped and semi-feudal countries, which have not been through the capitalist phase. Juche formulates the role for class liberation in the less developed countries. Juche also shows which road to follow after the introduction of the socialist system in the period until the total

liberation of man.

Juche clarifies that the content of the continued revolution after the introduction of the socialist system and until the building of communism are the ideological, technical and cultural revolutions. In this way the theory of the development from capitalism until the introduction of communism is completed.

The main viewpoint for the masses during the construction and revolution is the viewpoint of independence. The people must by itself solve all problems in a spirit of self-reliance. This is a creative viewpoint, which rejects every hue and kind of dogmatism.

The Juche idea has not only importance for Korea. It has universal importance. It can give all peoples a correct world view and an attitude as masters. It can make it possible for all parties and states to create their own policies. The concept of world revolution is very closely related to Juche. Quite concretely the world revolution consists of every land carrying through her own revolution.

That Juche so strongly emphasizes independence means in no way that Juche is contrary to the proletarian internationalism. On the contrary it is impossible to show international solidarity without independence. Solidarity without independence is nothing but subjugation under the will of others. Juche shows the road to international collaboration on the basis of mutual benefit and this can only happen if every country builds up an independent economy. If you try to carry through economical collaboration with empty hands, the result will not be colla-

boration but begging.

Juche has universal importance for the new nations which are marching forward towards socialism. It can also be established in capitalist countries, but only inside the working class and other working people of these countries.

It is absolutely necessary to understand Juche before having a look at the different aspects of the Korean revolution. It is also necessary to have a certain knowledge of the foreign oppression of Korea. But first and foremost it is necessary to know something about the remarkable leader of the Korean people President Kim Il Sung.

3. The Man Behind the Miracle

All peoples have their past or present leaders, whom they revere. The Korean people has the good fortune that their outstanding leader through all history is still alive and well, that the greatest son of the Korean people is continuing the job he has taken upon him for half a century, and working for the well-being of the entire Korean people.

Tell, blizzards that rage in the wild
Manchurian plains,
Tell, you nights in forests deep where the
silence reigns,

Who is the partisan whose deeds are
unsurpassed?
Who is the patriot whose fame shall
ever last?
So dear to all our hearts is our
general's glorious name,
Our own beloved Kim Il Sung of
undying fame.

These words from the second stanza of the *Song of General Kim Il Sung* are typical of the feelings with which the Korean people regard their leader.

President Kim Il Sung is usually referred to as "the respected and beloved leader", "the brilliant, iron-willed commander" and "one of the leaders of the world's communist movement"

Everywhere one travels in the DPRK one sees portraits of the leader and slogans praising or quoting him.

In the big museums one can follow the revolutionary career of President Kim Il Sung and in many factories and other enterprises there are small museums containing articles related to visits by the leader. I have seen such museums in many places.

One of these was the Wonhwa Cooperative Farm, which was the first cooperative to be organized in all of Korea. President Kim Il Sung first visited this place on May 10, 1952, and since then he has visited Wonhwa 22 times. The leader is himself a member—number one—of this cooperative.

Several of the old straw-thatched huts, which were the only kind existing during the time of the

first visit, have been left standing as memories of this distant and still so recent time. Now the village of Wonhwa is a modern and beautiful community with two-level houses.

I talked to an old woman called Chon Chang Ok. She told me how her husband had been killed during the war. Before liberation the living conditions were appalling and for the first years after liberation, people were still very poor. But all this has changed since the cooperativization. President Kim Il Sung personally has visited Chon Chang Ok twelve times and sent her gifts such as a television set, a radio and a sewing machine. He sent his aide once to take Chon Chang Ok's son to the Mangyongdae Revolutionary School. Chon Chang Ok says she has vowed to repay this kindness by work. She is well advanced in years and does not have to work anymore, but still she keeps up tending the trees in the orchard. "I want to continue working till I die," she says.

Attached to the cooperative of Wonhwa is a museum celebrating the visits made by the leader. In this museum one will find such things as a pillow, the leader has used, a small writing desk and so on. At other places I have seen showcases of glass containing telephones, the leader has talked in, *insam* roots he has presented to ailing workers and even ashtrays full of stubs from cigarettes smoked by the leader during his visit.

On each anniversary of President Kim Il Sung's first visit to Wonhwa everyone goes out to a plot, where the leader himself worked tilling the soil and

spreading manure during his first visit, and all functionaries and cadres join in the work of starting the planting of the rice seedlings.

A vivid description of the fatherly care shown by the leader was given me by a young woman, Choe Yong Ok, who is a member of the Central Committee of the Socialist Working Youth League. She lost both her parents at an early age. Her father was killed in 1953, during the war, and her mother was beaten up and tortured by the Yankee aggressors, so she never became well again.

When the mother died there were four daughters. Choe Yong Ok is the second daughter.

In April 1960, when Choe Yong Ok was 13 years of age, she had just received her new summer uniform for school. She was playing with some friends in a park, and she had been so eager to try on her new uniform, that she had already dressed in it. Some people came riding past in a car and asked if the children would come in. The children agreed, and they were taken to the home of the leader, so that he could have a look at the quality of the new uniforms. He felt the quality of the fabric and asked the children, how they liked their uniforms.

"The leader adjusted my dress and retied my red scarf," Choe Yong Ok says. "He said that the quality of the uniform was better than last year, but that it would be better still next year. He asked kindly of my parents and I told him that they had been killed by the Yankee imperialists. The great leader grew thoughtful and was silent for several minutes. Then he said that we must always remember that it was

the fault of the American imperialists and that we must study harder and work through the organizations, be competent and take revenge on the imperialists, who had killed our parents. He asked about our school work and interests in our leisure time, and he even went so much into the details as to ask about the quality of the pencils and erasers. After our talk he sent us home in his own car. He asked me to say to my sisters that we were not alone. **'In me you have a father who will take care of you,'** he said. After the great leader had sent us home, he was very sad and did not eat any dinner. For three hours he walked around in the park and thought about our lives. Finally he called an aide and asked him to find us. He did, and at 10 o'clock in the evening the great leader called us all to his home. He came down to receive us, and his wife and children gave us a warm welcome. We cried and he asked us to stop and to regard him as our father. He looked at the coarse hands of my elder sister Yong Suk, who was 16, and said that she must have a hard time taking care of the household. He accompanied us upstairs, asked us to sit down and asked all the members of his family to come in. He asked us about our lives, who made the cooking, etc. This conversation lasted for about two hours. My youngest sister had been taken into the care of others, but the leader said that the best thing would be if we, all of us, lived together in a bereaved children's school. We said that we would love to. He said we would have to study hard and take active part in the organizational work, so that we could take revenge and chase the US imperialists

out of south Korea. Later he asked if we would like to eat with him. We said that we had already eaten, but he said he would like very much to eat with us and that he himself had not taken anything yet. Even the youngest of his children had been waiting for us without getting anything to eat. He served the dinner for us himself. We were quite astonished, because we had thought that the great leader would eat very special and splendid dishes, but the food was just ordinary everyday Korean food. The great leader said that his meeting with us reminded him of the time when he led the anti-Japanese revolutionary struggle and came to a village where he heard a boy cry. He found the boy and his sister and was told that their parents had been killed by the Japanese. The leader took the children to the liberated zone, where they grew up to revolutionary fighters. They died heroes' deaths the year before liberation. **'I hope that you in the same way will grow up to splendid revolutionary fighters,'** he said. When he said good-bye to us in the garden, he said that he hoped we would go down to the bereaved children's school on May 3rd and be with him at the May Day festivities. After that he sent us home and he also sent us school things, eggs, apples, meat, bean paste and other things. On May 1st he sent a car for us and we spent all day with the great leader. He told us many interesting stories from the anti-Japanese revolutionary struggle and about the children in the Children's Corps in the liberated areas. He said that we should just write him if we had any problems at the bereaved children's school, regard him as our father and not hide any-

thing from him. On May 3rd he sent us to the school in his own car.

"We lived in the same room at the school the four of us. Later I heard that the great leader had been at an important meeting in the Central Committee of the Party on May 3rd after he had said good-bye to us. He apologized because he had not taken part in the official functions on May 1st and said that he had had very precious guests.

"In every vacation after that the great leader called us to his home. Sometimes he visited the school and asked for us. In October 1963 we took part in a musical show during the national students' amateur art contest and the great leader saw us and said that we did a good job. He added that if we had been living in south Korea we would have been beggars and not been able to go to school. In 1967 I was in practice in a factory and the great leader saw me there and praised my good results. Later the same year he called us to his home and asked about our interests. He was concerned even about future. My sister Yong Suk was sent to the Kim Hyong Jik Normal College, while I was to go to Kim Il Sung University. My sister Yong Sil was to go to the Nampo Revolutionary School, and my sister Yong Hi said that she would like to be an actress. The leader said that she had better study foreign languages and become a diplomat and an interpreter for him. He said he hoped we would become good revolutionary soldiers and gave us fountain pens, notebooks and towels. He also gave the two elders of us money. In 1969 my sister Yong Suk had been in Mangyongdae and was

on her way home when she met the leader in a crossing. He could recognize her even from behind and took her home. He asked of her studies and she said she had just finished. The great leader said he would give us a house, and he did give us a beautiful home, where we could live happily. At special days he sent us precious gifts.

"On the 60th birthday of the leader he called us again. We presented him with a big flower basket we had made and cried because he was getting old. He asked why we cried and said that he was still young. **'I can not grow old before I have reunified the country and given it on to coming generations,'** he said. He gave us gifts and instructions. When I finished my studies at the university the great leader sent me to the Central Committee of the Socialist Working Youth League to work with the young people. Yong Sil he got a job as a journalist, and Yong Hi he sent abroad to study languages. When we became old enough to marry, the leader discussed with us whom to marry. When I was married the leader himself was unable to attend because of a Party conference but he sent gifts and high ranking officials.

"If we had lived in a capitalist state we would have been nothing but beggars. But thanks to the solicitude of the great leader, all children in our country can live a happy life."

This story told by a young woman is not as unique as one might think. Literally thousands of people have received gifts from President Kim Il Sung and enjoyed his warm solicitude.

When Dr. Li, the famous inventor of the vinalon

textiles, was gravely ill in 1960, President Kim Il Sung sent him wild *insam* roots he had received from the peasants, together with a kind letter. Dr. Li made good use of these precious roots and soon became well.

In 1946 the great leader was visiting the agricultural districts, and on one occasion he talked to an old man, who had been working as a hired hand for a landlord for more than twenty years. President Kim Il Sung gave this man the landlord's house and the best plot of land.

Practically all factories, hospitals and other institutions in the DPRK point with pride to machines and other installations, which have been the personal gifts of the great leader.

Many stories are told about the solicitude President Kim Il Sung has shown from his earliest years. When he was leading the anti-Japanese revolutionary struggle he shared everything with the soldiers—even his blankets and rice gruel. And he still personally takes care of his old comrades-in-arms.

The great leader President Kim Il Sung accomplished the liberation of the country through the fifteen-year long arduous anti-Japanese armed struggle, and in August 1945 returned in triumph to his homeland, and it would have been natural if he went immediately to see his grandparents. But at the crossing not far from his native village of Mangyongdae he decided in stead to go to the Kangson Iron Works, which he handed over to the workers.

Once the Central Committee of the Party decided

that the great leader should rest because his health was rather poor at the time. But he refused to do so, because the conditions of the peasants were still not very good and he felt he had much important work to do in that direction.

The people of Korea admire and revere their leader and regard him as the source of all their well-being. The people knows well that President Kim Il Sung has led the revolution and construction for more than fifty years, and it is only natural that they regard the fruits of the people's labour as results that have been made possible only through the wise guidance of President Kim Il Sung.

Born into a family of ardent revolutionaries on April 15, 1912, President Kim Il Sung at the early age of 14 founded the revolutionary organization "Down-with-Imperialism Union". He later became the leader of the anti-Japanese revolutionary struggle, and after victory returned to his homeland as the hero of the people. During US aggression he again led his people to victory, and in the long and arduous construction period he has consistently taken the course, which later events proved to be correct.

In many countries there are leading personalities who are experts in one field or another. But President Kim Il Sung seems to be a master in almost every field imaginable.

He is a splendid theoretician and thinker, who has formulated the Juche idea, which is gaining increasing support in all countries, especially in the third world.

He is a splendid general and military strategist

who has won countless battles and conquered two imperialisms.

He is the political leader, the statesman who has guided the construction work that has made the DPRK a miracle. He has personally taken care of all questions from the smallest to the greatest.

He has admirable personal qualities, being unassuming and modest, always sharing the life of the masses and showing great solicitude and fatherly care.

He is even a great artist, who has written such works as *Sea of Blood* and *The Flower Girl,* which have won great acclaim all over the world.

One of the reasons that President Kim Il Sung has been able to guide his people in such a correct way is his on-the-spot guidances. This means that he personally goes out to farms, factories and other enterprises to discuss matters thoroughly with the masses and reach important conclusions.

Everywhere one goes in the DPRK, people tell with pride about the many times the great leader has paid them visits, discussed matters—often for days on end—and given important advice.

In the period 1945-75 President Kim Il Sung has given on-the-spot guidances on 9,030 occasions in 2,896 different places. This is on an average almost once a day, and then one has to keep in mind all the other important functions in the Party and the state, the President fulfills.

The more one studies the history of Korea before liberation and compares it to the situation today, the more one studies the speeches and theoretical works

by the great leader, the more one understands why it is wholly natural for the Korean people to show their respect and admiration for their leader.

In all countries one has heroes. In my country, Denmark, it is not popular to talk about heroes. It is considered undemocratic. But during the German occupation, 1940-45, we had many heroes, leaders of the resistance movements who were greatly admired and about whom many books and articles were written.

When the respect and admiration shown President Kim Il Sung differs in scope and character from what we are used to in the West, there are two important reasons:

The first is the Korean mentality. It is natural for Koreans to show their respect in other ways than we do. One should not expect the same cultural norms to be true everywhere.

And the second reason is quite simple: We in the West do not have a person like President Kim Il Sung.

4. Into the Era of Automatization

In the Kim Jong Tae Electric Locomotive Plant I have seen the assembling of an electrical locomotive, consisting of 186,000 parts. Very few countries of the world produce these advanced machines, and it is quite amazing that the DPRK, which only began industrialization after the war, is so far advanced

today. During the Korean war one bomb was thrown for each three square meters of the Kim Jong Tae Plant.

But the DPRK is not satisfied with the rapid industrialization of the country. The country today is entering its second industrialization: The era of automatization and computerization.

Industrial TV has become in use at many places, and at the great Exhibition of the Three Revolutions I have seen many highly advanced machines, which can take the place of ten or twenty workers.

One of the modern and impressive factories of the country is the June 4 Rolling-Stock Works. The assembly shops are scattered over a great area, and everywhere the utmost has been done to preserve the workers' health and reduce pollution. The heat in the air compression room is utilized by placing a number of cacti and other potted plants in the shop, and the cooling water is led into ponds with fish, which thus can live in warm water all the year round. Attached to the factory are the Room for the Study of the Revolutionary Ideas of Comrade Kim Il Sung, shops, baths, hair dressing saloons, creches and kindergartens, vacation home, hospitals, from which the doctors make regular checks on the health of all the workers, a factory college, a specialized factory school and a workteam leader school.

The June 4 Rolling-Stock Works has 1,200 women workers of the factory employees. Women work in the same positions as the men and of course receive the same living allowances. The average living allowance is about 90 *won*. The difference

between the maximum and minimum living allowances is not very great.

Most of the workers work in two shifts, (eight hours), some in three. Every week they change to another shift.

The workers live around the neighborhood of the factory. Attached to the factory are dining halls, where the workers can eat for free.

I was told that the amount of work was not injurious to the health, and that it was set according to the nature of the work. Most of the workers receive living allowances according to the production, but some have fixed ones.

The June 4 Rolling-Stock Works produces new waggons and repairs the old ones. When the Japanese fled the country they completely demolished the small factory that existed at that time. In 1947 President Kim Il Sung visited the place and taught that the factory should start producing new waggons in stead of just repairing old ones. Before the outbreak of war in 1950 the factory could in the main fulfill the demands of the country, but during the war 3,000 one-ton bombs were thrown over the factory site, and only heaps of ashes were left. So the factory organized mobile repair units that were sent out to the fronts. After the war the reconstruction work started. In 1958 President Kim Il Sung visited the factory again and taught that the main emphasis should now be on the production of new waggons, while the repair work should have only a secondary role. In 1958 the factory produced 30-ton waggons, and from the next year also 60-ton wag-

gons. Today the factory produces more than twenty different kinds of waggons, including refrigerator vans for the transport of fresh fish. The production covers the need of the country, and is built exclusively on native resources. There is no import, but an export of waggons and accessories.

The production is made according to unified planning. The state delivers the raw materials, and the factory delivers the finished waggons. There are fixed unified prices for both the raw materials and the finished products.

The solicitude shown by the President for this factory can be seen in the fact that he has visited the factory on 16 occasions.

All factories in the DPRK are managed and operated under the Taean Work System. President Kim Il Sung defines the Taean Work System thus:

"...This new system fully embodies the collectivist, communist principle of life: 'One for all, and all for one.' In this system, superiors help their subordinates, the well-informed are teaching the less-informed, all the people are helping each other as comrades, and all the workshops are co-operating closely...."

"...under the new system, the factory Party committee runs the factory as the supreme body of leadership and all the Party members, workers and technicians participate in the management. Responsibility for production does not rest on any one individual, but on all the Party members, workers and technicians, and above all, on the factory Party committee, the organ of collective leadership...."

"...in order to ensure correct planning, the new system requires that discussions be held directly with the producer masses and that those personally in charge of directing production draw up the plan....

"The workers are well aware of the condition of equipment, of whether or not raw materials are being supplied without difficulty and of whether or not their fellow workers can handle machinery skilfully. Anyone who does not consult with those who are participating directly in production, but instead just sits at his desk making calculations, will not be able to form a plan to suit reality."

Finally the Taean Work System makes it possible to ensure well collectivism in managing and operating the factory, run the industry in a planned way, and improve the technical guidance of production and guarantee coordinated leadership of the production process.

It has been the consistent policy of the Workers' Party of Korea to create a solid basis of heavy industry, and already in 1967 the DPRK was 98 per cent self-sufficient in machinery, 75 per cent of the resources used in industry come from internal sources, so the DPRK is less dependent on import than most other countries.

This has not always been so. In the first years after the liberation the DPRK had to rely mainly on import.

When the time came that the DPRK wanted to develop her own tractor production, some did not agree. They said that the DPRK should continue im-

porting tractors and concentrate more on agriculture.

For that reason it was impossible for the Koreans to borrow the blueprints for the tractors, but they resolutely disconnected an imported tractor and copied all the parts. About this an engineer from the Kumsong Tractor Plant tells:

"We had a very difficult time there in 1958, when we decided to produce our first tractor, because we had neither experience nor drawings of any kind. We had only ten technicians, who gathered and discussed the matter. We dismantled a tractor, and from the parts we made the drawings and proceeded. Most of the parts had to be made by hand. It was impossible for us to get hold of technical handbooks, so we really had to start from scratch. Whenever the technicians had drawn a part, the workers went ahead and produced it. In thirtyfive days we had assembled the first tractor, but when we tried it out, we discovered that it ran backwards, so we had to correct that failure first. When it was in working order, the great leader saw it and he personally gave the new tractor the name of Chollima One."

Pae Sang Rin, who is a Labour Hero at the Kumsong Tractor Plant also participated in this arduous job. Pae Sang Rin was an outstanding soldier during the Korean war, and after the war he became a model worker, who studied in his spare time. He has made many valuable inventions, such as an automatized production of motor-settings, which made it possible to raise the production from 10 to 300 a day. He had received a wrist watch with

the engraved name of the great leader for his inventions.

"I have been working in a factory from an early age," Pae Sang Rin says. "When we started to produce the tractors, our factory was quite small. We had very few machines, and even less experience. But we had only one thing in mind: To follow the will of the great leader. We made important parts as the axles by hammering them out manually. During the production process we made forty mistakes, but when we had made a mistake we arranged a loyalty meeting, where we solemnly decided to turn the teaching of the great leader into practice in the same spirit as the anti-Japanese guerilla fighters. In this way we succeeded in making the first tractor. Since then the great leader has been here to our factory more than thirty times and shaken our oiled hands. Thanks to the solicitude of the great leader I have been able to develop into an experienced worker."

The Kumsong Tractor Plant produces annually tens of thousands of tractors with wheels and with caterpillars. Before 1950 a small chemical factory existed in the site. This was destroyed during the war. In 1954 President Kim Il Sung visited the factory and gave instruction that it should change to the production of agricultural implements like sickles, plows. Later carts and agricultural machines were made, and in 1958 the tractor production started. The DPRK now produces all the tractors the country needs and even has some export of tractors to other countries.

The minimum living allowance of the workers is

70 *won* and the maximum living allowance 200 *won*. The average living allowance is 90 *won*, but one must remember that besides this basic living allowance there is an annual bonus for overfulfillment of the plan. Usually workers receive 100 per cent of their basic living allowance in bonus.

That the DPRK has emphasized the solid basis of the heavy industry, does not mean that light industry has been neglected. On the contrary the Workers' Party of Korea has followed the consistent line of developing light industry in parallel with the priority development of heavy industry to secure the adequate provision of the people with daily necessities. The policy has been to develop large scale light industry, which is nationally controlled, along with many local industries, which can make use of the labour reserves in local communities, for example, housewives.

I visited the Sariwon Textile Factory, which is a large nationally controlled factory 80 per cent of whose employees are women. This Textile Factory combines the entire process of spinning, weaving and dyeing. Among the textiles used is vinalon, the synthetic fabric, which was invented by the Korean Dr. Li, and which is made from limestone which is abundant in Korea. As the DPRK has to import some wool and cotton, the Koreans have tried many possibilities to become more independent of imported raw materials in the textile industry. Beside limestone, reeds and timber are used as raw material for the textile production.

To see at the working of the Taean Work System

in practice I asked for an explanation of the leadership of the factory.

The Party committee is the supreme leading organ in the factory and directs all the mass organizations such as the trade union, youth league, women's union and so on.

The Party committee consists of Party and administrative functionaries, technicians, nucleus workers, and functionaries of public organizations. The planning is made in the way that the state first gives some figures for the need of production. Thereafter mass discussion meetings are held and a possible overfulfillment of the plan is discussed. After this amendments are sent to the state. When the state has received this, the results are examined and the final directives are given.

The DPRK believes strongly in unified and detailed planning, and there has been no attempt to introduce the decentralized planning existing in certain other socialist countries.

All the workers belong to the trade union, which takes care of the ideological and educational work among the workers. Through the Chollima Movement the revolutionary enthusiasm, and creative talents of the workers are given full play and they are building socialism better and more rapidly.

Almost all of the Korean industry is state-owned, but there exists also a number of producers' cooperatives. I talked to the Chairman of the Management Board of the Wonsan Hardware Producers' Cooperative, Kim Gwang Ju.

Kim Gwang Ju is an ex-capitalist who before lib-

eration had a small factory with about 30 workers, who produced kettles, ploughs, shovels, spades and other ironware. In 1954 the factory became member of a producers' cooperative. All the old artisans and small capitalists joined voluntarily, because the war had destroyed all their chances of getting ahead on their own. They had so little left that it would be impossible to get along without cooperativization.

The cooperative had originally 16 members who were paid only according to the work done. Later others joined and there now are about 500 members. In the beginning all the members were old capitalists and artisans, but they are now growing too old, so now also young people are allowed to join.

Producers' cooperatives now stand for a very small part of the gross national products. The production from the cooperative is sold exclusively to the state, which owns all shops.

The working conditions are the same as in the state-owned factories, and the raw materials are provided by the state.

The difference for the workers is that in the state-owned factories the workers receive an annual bonus according to their work. In the producers' cooperatives the workers receive such a bonus, too, but they also share what they have saved by taking care of the materials and so on. The average living allowances are 80 *won* and the maximum 200 *won*. The bonus and savings together come to about 100 per cent of the basic living allowances.

"After the war hardly a brick was left of my old factory," Kim Gwang Ju tells. "So my situation was

desperate, but fortunately the great leader gave us the possibility of joining cooperatives of this kind.

"In 1959 the great leader visited our cooperative, and saw me at the small furnace. He suggested that we tried using anthracite in melting iron. Later the Party chairman came to me and said, that the great leader had requested my presence. Keeping my throbbing heart down, I opened the door of the room where the great leader was. I was hesitant because I was ashamed of my background as a former capitalist, but the great leader told us, that we were working in the interest of the nation now and not for ourselves. He said that we were working for the communist society where everyone would receive according to need, and in this work people's past was of no importance. Everyone who is true to the Party and the people can become state functionaries of every kind, he said, no matter what their past may be. I was touched to tears, when the great leader ended by saying that he would take us to the communist society. He personally asked me about my living conditions and the education of my children. I came home and woke up my family and told them what had happened. All my children danced with joy, and my wife several times asked me if I had really spoken the truth. It was impossible for me to sleep at night and I decided to solve the anthracite problem."

After more than 70 failures Kim Gwang Ju did in fact succeed in inventing a method for the use of anthracite, and in 1972 President Kim Il Sung personally approved him as member of the Party.

"Our great leader is the only world leader who shows so much solicitude," Kim Gwang Ju says, "His love is greater than that of parents."

The growth rate of the economy in the DPRK has been quite fantastic. During the Five-Year Plan (started in 1957) the average annual growth rate was 36.6 per cent. During the Seven-Year Plan (1961-70) it was 12.8 per cent, and during the Six-Year Plan (1971-76) it was 16.3 per cent. In 1975 the growth rate was 22 per cent. The lower figures for the Seven-Year Plan, which had to be postponed, reflect the military situation which made it necessary to build up the defense alongside the economy, but still 12 per cent is higher than the growth rate of any other country.

These fabulous figures show that the growth rate has not become much smaller with development, and the Korean economy thus invalidates the theory that growth rates fall off with higher development. On the contrary President Kim Il Sung has shown that the economy has unlimited possibilities of development under socialism because of the advantages of the planned economy.

In terms of energy the DPRK builds mainly on coal for the power stations. Oil would have to be imported, as only small oil fields have been found, so dependence on oil would make it necessary to be heavily dependent on imports. Korea has abundant resources of coal. Previously hydroelectrical power was much in use, but in the dry season this is not sufficient, so therefore coal now is the most important raw material for the energy production.

On the other hand the Koreans are very much interested in alternative energy sources. Now a tidal station is planned to be built on the west coast where the tidal differences are big, there are small and medium sized wind power stations.

The DPRK is very pollution conscious and does not allow the industrial plants to destroy nature.

Respect for the natural scenery is so great that the Party has decided not to extract gold found in large quantities in some of the mountains, as this would spoil the natural beauty of the mountains. I have never heard about any other country having such a far-sighted policy.

Transport has been much improved in the DPRK with the electrification of large sections of railroad. The pride of the capital of Pyongyang is the new metro, which was inaugurated in 1973. I visited several of the stations which are decorated with murals and statues showing the great leader and the people. The platforms are spotlessly clean, not a speck of dust or a burned match is to be seen and the rolling material is in a good condition. The metro has made transport in the capital much easier. The metro is situated unusually deep. I have never seen escalators like those taking people to the stations.

All trade is state-controlled with the exception of small peasant markets where peasants can sell surplus production from their private lots. At these markets prices fluctuate, while they are completely stable in the state-owned shops, which have a much

larger selection now than when I first visited the DPRK five years ago.

5. A Bumper Harvest Every Year

In recent years large parts of the world have been hit by a severe food crisis. In many countries crops have not been able to keep pace with the rising population, so that these countries have had to rely more and more heavily on imported grain.

In this respect the Democratic People's Republic of Korea stands out as a shining example to the world. Agriculture has been developed rapidly, and in the DPRK a bumper harvest is secured every year, no matter what kind of adverse weather conditions may arise.

The grain production in 1974 was 3.5 times as against 1946, and the total amount of grain produced in the DPRK in 1976 was more than 8 million tons. In the near future this figure will be raised to 10 million tons a year. Fruit-growing, animal husbandry and the fishing industry also have made enormous progress.

One of the cooperatives, which I visited in 1976, was the Ripsok Cooperative Farm, which is situated in the fertile lowlands of Yoldusamcholli. The working time is on an average eight hours a day, and all the peasants have 14 days of paid vacation every year. In most countries it is unheard of that peasants can go on vacation, but in Chollima Korea this is considered the right of every peasant.

The Ripsok Cooperative Farm was founded in October 1954. Just after the liberation in 1945 great agricultural reforms were carried out, so that the landless peasants received their own plots. But the atrocious bombing of the US imperialists during the Korean war had reduced the individual peasant economy to shambles, and the only way out for the peasants was to cooperativize their plots in order to secure the benefits of large-scale agriculture.

The state gave active aid to the formation of cooperatives, but the whole cooperativization movement, which was brought to conclusion by 1958, was carried out in a voluntary way. The voluntary cooperativization in the DPRK was based exclusively on considerations of the advantages of the new system, and therefore was readily embraced by the peasant masses.

When the Cooperative of Ripsok was formed in 1954, just a year after the conclusion of the war, the peasants were very poor. They had only three oxen and three ox-carts to pool, and the soil was very dry and badly tended at that time. Rice was only cultivated on very limited areas, and the main crop was millet.

In 1956 a new era started for the peasants of Ripsok with the completion of the great Yoldusamcholli-bol irrigation plan. This plan was started in 1946, when Comrade Kim Il Sung paid a visit to the area and chose the site of a great new artificial lake to be created. This irrigation system was to solve the food problem and prove the superiority of the socialist agricultural system.

The project was halfway finished by the time war broke out. During the war the existing dams were destroyed, but immediately after the war the project was brought to a victorious conclusion. Today the artificial Lake Yonpung-ho (Bumper Harvest Lake) covers a great area with scenic beauty, renowned for its vacation homes and its rich fishing industry. Pine woods grow down to the lake, whose sky-blue waters reflect the beautiful surrounding landscape. But most important of all: Through this irrigation system more than 100,000 *chongbo* of previously arid lowlands have been converted to fertile lands that enjoy bumper crops every year.

Through the main sluice at Yonpung-ho a huge amount of water passes every second, and a host of pumping stations carry the life-giving waters to every part of the Yoldusamcholli lowlands.

Today the Cooperative of Ripsok has 1,200 *chongbo* of rice paddies, 200 *chongbo* of dry fields, 70 *chongbo* of orchards and an animal husbandry station with more than 300 sows from which 5,000 pigs are produced every year. The production now is twelvefold what it was before collectivization.

Where Ripsok some twenty years ago had to do with a few ox-carts, the cooperative today has 70 tractors, 15 lorries, passenger cars and buses, and the cooperative employs more than 200 tractor- and lorry-drivers.

The average output a *chongbo* is 9.5 tons of rice and 10.5 tons of maize. The fields are enriched with more than 1.2 tons of artificial fertilizer and 30 tons of manure a *chongbo* every year.

An average peasant household in Ripsok receives 8 tons of grain and 800 *won* in cash a year. The maximum figure is 27 tons of grain and 4,600 *won* in cash. The income is decided solely on the amount of working points gained. Working points are decided from the quality and quantity of the job done. The members of the cooperative are organized in workteams, each embracing 100 workers. One workteam, which is divided into 3-5 subteams, covers 120-150 *chongbo*.

Where once no cultural facilities existed in Ripsok, the cooperative now has a clinic, a creche, kindergarten and school.

The peasants, who once lived in straw-thatched huts, now have modern and pleasant houses, which have been supplied free of charge by the state.

Besides the cooperativized land the individual households have small plots of 30 *pyong*, where they may raise sideline crops. They are free to sell their products in the individual peasant market—the only market in the country where prices are decided according to supply and demand and not to the state price system. But these individual plots play a much more limited role in the agricultural economy than in many other socialist countries.

How has this miracle in agricultural production been brought about? Is it an accident that the DPRK has avoided the food crisis that has troubled so many countries?

Not at all. In this field as in so many other fields, the reason is the brilliant guidance given by the great leader Comrade Kim Il Sung.

Immediately after liberation the great leader realized the pressing need for agricultural reform and correctly mapped out the road for distribution of individual plots to the peasants.

Originally it was thought that the period of individual landholding would cover a long time, but the Fatherland Liberation War changed all that. The devastation of the agriculture was so total that the only way out was to forge speedily ahead with cooperativization.

Employing the correct strategy of voluntary cooperativization, the great leader Comrade Kim Il Sung called for an all-country movement for pooling the resources of the individual peasants, and this campaign was carried out in a voluntary manner in an astonishingly short period of time. The state assisted the new cooperatives in many ways, helping them with tractors and other agricultural machines, grain for sowing and by taking on great construction jobs, which could secure adequate irrigation of the land.

In 1964 the great leader Comrade Kim Il Sung promulgated his immortal *Theses on the Socialist Rural Question in Our Country.* These theses spelled out in a comprehensive way the need to carry on the technical, cultural and ideological revolutions in the countryside in order to create an advanced socialist agriculture.

The main content of the technical revolution in the countryside is the irrigation, electrification, mechanization and chemicalization of agriculture.

Today all the fields of the DPRK are covered with an intensive network of irrigation canals, so

that the once great problem of sufficient rain has become a matter of minor importance.

Even the remotest mountain hamlets are served with electricity, so that modern machines may be employed extensively.

In 1975 70-80,000 tractors—all built in Korea—served the socialist countryside, and the number of tractors per 100 *chongbo* is five to six. Many other agricultural machines and lorries have been introduced.

The Korean fertilizer industry turns out huge amounts of different kinds of artificial fertilizer.

In some countries there has been a tendency to rely overly much on artificial fertilizers with the result that the soil at many places has been acidified. In the DPRK the authorities have been well aware of this problem and taken care that natural manure is used in sufficient quantities to avoid any ill effects of the chemicalization. In the capitalist countries the only concern has often been to press as large an output out of the soil as possible, not taking into consideration future developments. The example of the DPRK shows how a socialist planned agriculture is superior to the individual peasant economy, because it looks not only to the present but also to the future.

In similar ways pesticides and herbicides are used only in safe amounts so that the ecological balance of the agricultural areas is not brought into peril.

After cooperativization some cooperatives were beset with administrative problems. This was evident

in the Chongsan Cooperative Farm in Kangso County, where production had become so diversified and the number of workteams multiplied to the extent that the proper agricultural work suffered. The great leader Comrade Kim Il Sung in February 1960 gave on-the-spot guidance to this cooperative, staying there for weeks and actively examining the working of the cooperative. This resulted in the promulgation of the Chongsan-ri method, an advanced method of agricultural planning and guidance that stresses the need of the cadres to listen to the masses and to raise their own administrative level. The Chongsan-ri method is now employed in all spheres of Korean life and secures the success of the administrative and guiding work.

In Chongsan-ri mechanization has made the demand for work power six times smaller, and at the same time the income of the peasants has become 2.5 times greater in grain and 5 times greater in cash.

A hard working Korean peasant today may easily receive 20 tons of grain and 3,000 *won* cash a year. Let us say he needs one ton of rice for his own household. Then he can sell 19 tons to the state at the price of 60 *chon* a kilo. This equals 11,400 *won*. With the cash income that means his income may be about 14,400 *won* or some 7,000 US dollars. And then one must remember that he has his own rice, that his house is rent-free and that he has no taxes of any kind. Many farmers, who are considered well-to-do in the advanced capitalist countries would be envious of such living allowances.

And on top of this the mechanization of agriculture means that his work is no longer an arduous backbreaking toil like it was in the old days. For each passing year the work-burden of the peasant is lightened and brought closer to that of the industrial worker.

The Korean peasants are secured free health care, free education of their children and paid vacation every year.

No wonder that all Korean peasants, who compare their present bright situation to the dark days under the Japanese colonialist rule, praise themselves lucky to be living in the glorious Chollima Korea, enjoying the fatherly care of the great leader Comrade Kim Il Sung.

6. A Nation of Education and Culture

5.1 million children attend school in the DPRK under the system of universal compulsory 11-year education.

3.5 million children of preschool age in the DPRK attend 60,000 creches and kindergartens.

In April 1976 *the Law of the DPRK on the Nursing and Upbringing of Children* was adopted and is carried into effect. According to this law all the children born have the right to be brought up compulsorily at the expense of the state and the society.

One million students attend 150 universities and

colleges and 600 specialized high schools and higher technical schools.

I think it is safe to say that the proportion between students and the working people in the DPRK is unique in the world.

Among the working people a very large proportion attends school in the form of studying on the job, factory colleges, higher technical schools, correspondence courses and working people's senior middle schools, who have not previously had the benefit of learning in the colonial system before liberation.

More than one million intellectuals have been educated and are now taking charge of the technical and administrative work in the DPRK.

Today the Democratic People's Republic of Korea is putting forward and struggling for the goal of accomplishing the intellectualization of the whole of society.

Intellectualizing the whole of society means training all members of society after their working-classization, to become fully developed communist-type men with the cultural and technical standards of the university graduate.

The new Chollima Korea has been called as "Kingdom of Education", and this is with good reason. Nowhere in the world has so much attention been paid to education as in the DPRK.

In 1972 the universal compulsory 11-year education was introduced for all children in Korea. All tuition is free, and books, school things and school uniforms are provided at nominal charges.

The students at universities, colleges, etc. receive state scholarships.

To have a look at a Korean school, I visited the Changdok School near Chilgol, where the mother of the great leader Comrade Kim Il Sung, Kang Ban Sok, who is called the Mother of Korea, was born.

The great leader himself attended this school in his early years. It was founded in 1907 by his maternal grandfather Kang Don Uk for poor children of the area.

The old school building has been preserved, and here one can see the place where the great leader Comrade Kim Il Sung studied in his early years.

During the years many new school buildings have arisen, first two-story buildings and later four-story buildings.

Everybody can learn to drive tractors, lorries and buses. The school is adequately supplied with a long range of laboratories, including physics, chemistry, biology and other laboratories. In the physics laboratory I saw children assemble measuring gauges with a skill, that many Western technicians would envy them. In the music class I heard a girl of six, who was extremely skillful in playing the violin, and choirs, which sang the beautiful Korean songs of today. In biology class I saw pupils dissecting a live rabbit. I must admit that I did not like this kind of vivisection, where the animal actually cried out loudly, when its pumping heart was cut open, but I was told that this was OK as it was all for educational purposes.

The range of subjects taught in Korean schools is impressive, and as far as I can judge the quality of the education seems to be superior to that of advanced Western countries. It is astonishing to see so many talented children, who in a young age have mastered skills in many fields.

The main aim of Korean education is to build people of a new communist type. This implies that Communist Morals are stressed very much and that the education is carried on in a spirit of helping each other and serving the community. Whereas the stress is made in Western schools on competition against each other, in Korea education emphasizes collaboration for the good of the whole community. This gives full scope for the individual abilities of the pupils, while they at the same time learn to regard themselves as useful members of society.

Also in their free time the children have ample opportunities for developing. In Pyongyang I visited the gigantic Students and Children's Palace. 10,000 children come here every day—in a rotation system —and are able to choose between scores of different subjects, ranging from traditional Korean music and embroidery to astronomy and technical sciences.

The quality of the work done by the children is just fantastic. In the art classes I saw literally dozens of children of ten or twelve years who were very able to draw very artistically and realistically, and in the music and theatre classes I saw performances which could very well be called professional, if one did not know that the children are quite ordinary children who have only had the special advantages

only a socialist educational system can give them.

In Wonsan on the East Coast I visited a camp of the Juvenile Corps. This camp had excellent facilities for mountain climbing and all kinds of water sports, study rooms, game rooms, music rooms and much more. In this way the children can go to camps in summer and other vacations and enjoy a happy life in the countryside with no cost to their parents.

In the DPRK physical education is given all possible support, and Korean sportsmen have won Olympic medals and much international acclaim. A special feature is the mass gymnastic display which may comprise more than 50,000 participants in beautifully staged displays, showing to their full advantage both the athletic skills of the participants and a high ideological content.

Education has indeed become the keyword in the new socialist Korea, and an education campaign for the entire people has been carried out. Before liberation 80 per cent of the total population were illiterate. In an amazingly short time this problem was solved. I talked to one of the main figures in the great campaign to wipe out illiteracy, the labour heroine, Li Gye San, who is 60 years old and Chairman of the Management Board of the Pokgye Cooperative Farm as well as a deputy to the Supreme People's Assembly and a member of the Central Committee of the Democratic Women's Union of Korea.

She told me about her past life and about how she came to be involved in the campaign to wipe out illiteracy:

"I was born in a family of agricultural workers," Li Gye San says, "and I had to tend the children of the landlord and take care of his errands. After liberation my life changed radically. My husband had died in 1942, so I was alone with my son, daughter and mother-in-law. In 1946 I received 3,200 *pyong* of dry fields and 3,000 *pyong* of rice paddies. (3,000 *pyong* equal 1 *chongbo*, which is almost the same as a hectare.) I also received a house from the state with no expenses for me. I had never had my own land before, so I wanted to show my gratitude. After the first crop had been harvested in 1947 I went to Pyongyang to give some of my products to the fatherly leader Comrade Kim Il Sung, who had given me the land. He came to the door himself and accompanied me to his office. I was so touched that I could only weep. I was poorly clad, so the fatherly leader asked me which kind of clothes we wore in the village. He said a great textile mill was to be built in Pyongyang to solve the problem of clothes for the people. I calmed down and explained that I had come to thank him for the land. The General asked me how the peasants tilled the land. I told that they were glad to have had their own land and therefore worked very hard. The General said this was very natural, as it had always been the cherished hope of the peasants to have their own land. He then asked about the educational system in our village, and I told him that we only had one primary school in our ri and one middle school in the county. I had taken some products to the leader but he said it would be better to use these products as a patriotic gift to

make it possible to build a middle school in our village. He then asked me if I had myself received any education, and I told him that I had not. The great leader said that the Japanese imperialists had not allowed the Korean children to receive any education, but now it was possible. **'It is not too late for you to start now,'** he said. **'You must promise me to send me a letter in three months, when you have learned to write. Do you think you can? I hope you will take the initiative to a country-wide appeal to learn to read and write and to make this appeal in your own name.'** I was tremendously inspired and started studying and in three months I was indeed able to send a letter to the great leader. We had a meeting for the active peasants of the county and decided to send the letter, and at the same time we sent out the appeal, the great leader had talked about. One week later I received an answer from the fatherly leader who wrote, that he hoped Korean women would study harder in the future and sent all his best wishes. This was the start of the Li Gye San movement to eradicate illiteracy, which soon spanned the whole country. Most people learned to read and write in one year after the launching of this campaign. In August 1957 I was elected as a deputy to the Second Supreme People's Assembly and met the great leader again.

"In our village we now have a large primary school and a middle school, and besides we have a hospital, clinics, bath, hairstyling shop, cinema and three shops."

The example of Li Gye San—who became labour

heroine when she proved it possible to apply irrigation in mountainous areas—is quite typical for the insight it gives into the work method of the great leader. Very often Comrade Kim Il Sung will launch a popular campaign by taking a concrete example, which can be understood by everybody, and popularize it.

The comprehensive education of millions of children and adults, the education in a short span of time of one million qualified technicians and experts —these are achievements that have no match in world history. Only in socialist Korea which is guided by the immortal Juche idea promulgated by the great leader Comrade Kim Il Sung could this come to pass.

But the story of the cultural achievements of the DPRK is much greater.

In most countries of the world art and literature is only for a limited group of well-to-do people. In the Democratic People's Republic of Korea this is quite different.

I am myself a writer, living in a capitalist society. In most capitalist countries writers have to run from privately owned publishing house to privately owned publishing house, being content with alms and crumbs from the profit of the rich publishers. When I had my first collection of poems published—300 copies only—I received less than 20 US dollars. When my latest novel was published—7,000 copies, which is much for a small country like Denmark—I still received less than 3,000 US dollars for several years of work.

Comparing this to the situation in the DPRK I talked to a poet in the Writers' Union, who said:

"In Korea the authors play a great role to educate the people in revolutionary ideas," he told me. "We are the vanguard in the ideological front, proudly carrying out the work of disseminating the revolutionary ideas of the great leader Comrade Kim Il Sung to the entire people. It is our aim that the whole people create literature and art on the basis of the Juche idea that people are masters of everything and that everything serves the people. In every factory and enterprise and cooperative in this country, everywhere everybody who wants has the possibilities of writing and learning. Before liberation I could not have any education. Only after liberation I learned to read and write. As a soldier in the People's Army I was further educated, being guided by professional authors. I was educated as a teacher, and later I became a professional writer, because the readers of my works deemed me worthy of this job.

"Everybody who wants to write can join a writing circle, and besides we have special training courses for talented people. At these courses the authors give detailed and specialized guidance to amateur writers. We have pamphlets and magazines which bring to the public the work of amateur writers. Every year we have a literary competition in which everyone can take part. This is a solid mass basis to get many new authors of quality from the working people.

"We, who are members of the Writers' Union, are

professionals who receive our living allowances from the organization. Amateurs can also be members, but as they have their living allowances elsewhere they do not receive them from the organization.

"If we want we can spend our writing time in beautiful and scenic spots in the countryside with all facilities for our professional work. Our living allowances are paid monthly. But add to this the bonus we receive when one of our books is published. A novelist received roughly 5,000-6,000 *won* for a novel in bonus. This bonus is quite independent of the number of copies printed.

"Sometimes our union approaches us with an idea for a literary work, and sometimes we come with the ideas ourselves. There is no difference in bonus whether one or the other is the case.

"It is a duty to us professionals to guide new authors, but we have no fixed working time in this respect.

"I write my poems in the free style. Before we wrote in an old rhythmic style, but this style is not suitable for depicting the vibrating life of the new Chollima Korea. We write in the national style and with a socialist content. We describe the socialist society in such a way that it is suited to the taste of the Korean people.

"In the Writers' Union we have a special section for translators, and many foreign works have been translated in recent years. Offhand I can remember works by Gorky and Ostrovsky. Many Korean books have been translated into foreign languages.

"In all factories and schools we have libraries—

the use of which is of course free—and we also have many public libraries in the districts, children libraries, etc. All new books are distributed to these libraries."

In Pyongyang I visited the great Art Museum which embodies both traditional and modern works of pictorial art and sculpture. Magnificent murals from the 4th century testify to the vitality of the ancient Korean art, and modern paintings, which have been reproduced at many places and won admiration all over the world, show the happy blend of the traditional artistic values of Korean painting and the modern socialist content. One is deeply impressed by some of the splendid and forceful paintings depicting the heroism and hardships of the Korean people during the great Fatherland Liberation War.

Painters receive free ateliers and state-paid living allowances. The bonus for a large painting may typically be 3,000 *won*.

The modern Korean revolutionary opera has won great acclaim all over the world. I have among other works seen the immortal classic *Sea of Blood,* which forcefully describes the conditions during the anti-Japanese revolutionary struggle. The new revolutionary Korean operas skilfully blend traditional national styles and a revolutionary socialist content, thus giving full play to the intrinsic artistic abilities of the Korean people.

I have seen many Korean feature films, including the magnificent *The Flower Girl,* which is one of the most emotionally touching films I have ever seen. I might also mention the film *Choe Hak Sin's Family,*

which gives a psychologically true and diversified picture of the situation of a religious family during the great Fatherland Liberation War.

In Pyongyang I visited the Acrobatic Theatre, which has everything one could wish for in the line of circus. Fantastic sweeping "swimming acts" take the artists down from the ceiling in sweeping movements almost to the floor, while the backdrop shows the blue and green colours and shapes characteristic of the sea.

Conjurers, jugglers, rope dancers and others show their amazing acts, and comic relief is given by clowns who are dressed like south Korean military puppet officers and capitalists, who run about, knocking over each other and showing their general ineptitude. The acrobatic art of the DPRK has—like all other spheres of the cultural life—been pervaded by the spirit of socialist revolution and construction and tends not only to amuse but also to educate the masses. Empty amusement has indeed no place in the socialist society of the DPRK. Whereas it is the aim of Western amusement to make the viewers doze off and forget their present situation, the aim in the DPRK is quite different: To raise the people to new awareness and to the struggle for the socialist revolution and construction.

This is of course a very important difference. To be on the side of narcotizing the people or on the side of educating and wakening the people. In the West art is often opium for the masses. In the DPRK art can be likened better to adrenaline, wakening the people.

The whole field of recreation is splendidly developed in the DPRK. Let me mention the Central Zoo in Pyongyang, which is one of the very few zoos in the world to house the great panda, a very rare mammal that is only to be found in some four or five of the world's zoos. As regards the entrance fee I could not help comparing to the entrance fee in the Copenhagen Zoo which is 25 times as high.

I saw several groups of tourists from socialist countries. They went around the country seeing the beautiful and scenic places like the Kumgang-san Mountain. I can only hope that the day will come soon when all the people of the world will be able to travel to the reunified and independent Korea to see there not only some of the most fantastic scenic spots of the world, but also the building of socialism and communism, which is rapidly transforming the lives of the people.

As I know many people in Denmark would ask me about religious conditions in the DPRK I enquired about this, but unfortunately time did not allow me to meet religious personalities.

Freedom of religious worship is guaranteed by the Socialist Constitution of the DPRK and no one is persecuted for his religious believes.

It is, however, my impression that religion has almost died out in the DPRK. In some ways this is due to the politics pursued by the so-called Christian nation USA. In former times Buddhism and Confucianism were the main religions in Korea, but they were almost wiped out by the advent of Christianity in modern times. After liberation many people still

were religious, but during the Korean war the Americans bombed almost all churches, and very many of the American religious missionaries were shown to be in fact agents of US imperialism. This of course led to disappointment for Korean Christians, and most of them turned away from the church.

7. Go to the Doctor Before You Are Ill

In the West people go to see the doctor after they fall ill, whereas in Korea they put forward the preventive medicine as a basic line, alongside with the curing of the diseases.

In Chollima Korea this preventive medicine system, which in the old days was exclusively for the rich, has been extended to the whole people and greatly expanded, so that most of the serious epidemic diseases, that were previously scourges to the people, have now been completely eradicated.

In every ri of the country there is a people's hospital, and every county boasts a specialized hospital and preventive hygienic centres. The main policy is to prevent diseases and stamp them out before they have a chance to become dangerous. Therefore everybody has a thorough medical examination once or twice a year—in the schools, factories, on the cooperative farms and wherever people are. Medical workers go out among the people and tell, how diseases can be prevented, and a great work has been done to

teach all the people about hygiene and sanitation. I think it would be difficult to find a country, where everything—from railway platforms to factory halls—is so spotlessly clean as in the Democratic People's Republic of Korea.

A system of doctors' sections has been introduced, so that every doctor has the responsibility for a certain section of the country and population, controls the health of the people in this section and carries through examinations.

As many as a quarter of a million medical workers take care of the health of the population in the DPRK. And all kinds of medical services are completely free from the examinations and consultations to hospital care, operations and accommodations in recuperation homes, sanatoria and rest houses at the many warm springs and spas of the northern part of Korea.

The whole of the country is covered by an extensive net of clinics and hospitals on all levels. I visited some of the small local hospitals in the villages, and found them quite adequate to their purpose. One striking fact was that many of them were halfway empty. There simply are no more so many patients as when the clinics were built some years ago. This is a dramatic proof of the effectiveness of the Korean health policy.

I also visited the big hospital in Kaesong, which takes care of patients, that cannot be treated in the smaller county hospitals.

This Kaesong hospital was owned by the Americans who used it for experiments. Before the Korean

war Kaesong was situated in the southern American-occupied zone, and only in 1950 the city was liberated. After the war Kaesong was in the liberated zone that remained with the DPRK. The old hospital, which did not serve the people, was in 1950 converted to a people's hospital, and in 1970 a great new building was added. The hospital includes three special sections with more than 500 beds and more than 400 facilities of all kinds. Under the control of this central hospital are scores of local clinics and hospitals. In south Korea people very often cannot afford medical treatment, and the situation was like that in Kaesong also before 1950. But now the hospital only serves the people and everyone can receive the most extensive treatment available for absolutely nothing.

I went to have a tour of the hospital and saw many modern laboratories and specialized sections, including the x-ray section, equipped with 500 mm x-ray machine, sections for electrical treatment of muscle ailments, for electroencephalograph and electrocardiograph, for electrical treatment of insomnia, shortwave treatment of postoperative pains and stomach pains, ultrasound treatment and many other things. There were laboratories for virus culture, chemical experiments, etc.

All this will suggest that the hospital in Kaesong is completely modern, using the most advanced methods. Among the hospital equipment was much that was decorated with a small plaque which told that this was a gift to the hospital from the respected and beloved leader, Comrade Kim Il Sung.

I also went around to see the wards. They were usually five-bed wards for men or women. Very often I found the patients sitting in their beds, clad in pajamas, and talking.

I asked about the main diseases found in the DPRK and was told by one of the doctors that the most common diseases today are seasonal—common cold, etc.—and not infection diseases.

Malaria has been eradicated a long time ago, although the disease still exists in south Korea. Typhoid, measles and whooping cough also have completely disappeared.

Alongside Western medicine—which is usually manufactured in the DPRK—Korean medicine is extensively employed. Korea has a very old tradition of medicine, using herbal medicine and medicine from animals. Among the many kinds of medicine that are used is the world-famous Korean *insam*, which has unique restorative force, and preparations as unusual as bear's gall and powdered deer antlers. Acupuncture is used as well for treatment as for anaesthesia. Traditionally Korean medicine is very effective for interior medical diseases and is used alone and in combination with Western medicine.

In many cases traditionally Korean medicine is much more effective in preventive medicine. This is quite natural, as Western medicine has neglected prevention, preferring to cover the well only after the child has drowned. All Koreans will swear that you live a longer and happier life if you take some *insam* regularly. And having tried exactly that for a couple of months, I can only affirm this to be the case.

Using Korean medicine it is possible to treat diseases, which cannot be effectively cured in the West. The fact is that the herbal medicine is not standardized like Western medicine, but carefully prepared in each individual case—often from scores of ingredients. The doctor must be in charge all the time and carefully examine the effect on the patient of the medicine, as some of the ingredients may be harmful in the wrong doses. In the DPRK where the doctors take it as their highest duty to protect and secure the health of the patients at all costs, this very extensive treatment is used as a matter of course. In the West doctors often treat the patients like products on an assembly line, taking little care to go into their individual troubles.

Unfortunately I did not have the time for such an extended treatment this time, but I hope to benefit from it on another occasion. And anyway I think this is splendid proof of the great human and individual care offered by the socialist health system in the DPRK.

The effectiveness of the Korean health system can be seen everywhere, in every street and on every farm: Healthy, strong children and adults. One figure may show this better than anything else: During the Japanese imperialist rule the average life-span in Korea was only about 40 years. In south Korea this life-span has declined by 10-16 years, whereas in the DPRK it has been extended by 32 years. The life-span in the DPRK now is equal to that in the most advanced countries of the world, and the old are not infirm but can—thanks to the good

health system—enjoy their old age, feeling young at the age of 60 and still active and vigorous at the age of 90.

8. Freedom—for What?

Many people in the Western world, having heard about the successes won by the Democratic People's Republic of Korea under the wise leadership of Comrade Kim Il Sung, often say: "Well, I am impressed by the economic results of the socialist construction. I am impressed by the high level of education and health care and by the high material and cultural standard of living of the working people. But do people really have freedom—like we have?"

In order to understand why the people of the DPRK in fact enjoy much more freedom than the people of the Western so-called democracies it is necessary to have a closer look at some basic socialist concepts.

It is a well-established Marxist truth that only in the communist society of the future, classes will be completely abolished. As long time as a society is in transition to communism, in the socialist phase in which all the socialist countries of the world are today, some class differences will still exist.

And in every society in the world—today and through history—where several classes have existed, one or the other of these classes have had the power in their hands.

In the Western capitalist countries the capitalist class rules. This class has during the last decades softened and camouflaged their rule to such an extent that many people—including a large number of workers—actually believe that class differences have been abolished and that all the people now participate equally in the administration of the state.

But if the class war has really ended it is only fair to ask: Who won?

In fact the capitalist class still rules. In Western countries of Europe and North America there are no laws against publishing newspapers, even if they criticize the government. But no workers have the economical means for founding a new newspaper. The capitalist class has all the economical possibilities for taking advantage of the freedom of press—which means in reality the freedom to make propaganda for capitalism.

Likewise everyone can run for parliament, but in most cases only people who have a lot of money themselves or who are acceptable to monopoly capitalism, so that they can receive support from this source, have any real chance of being elected.

Add to this the fact that education in the capitalist countries is practically exclusively in the hands of the state. This ensures the extensive propaganda for the capitalist systems from young age, which makes it all but superfluous to consort to naked repression of the people. In many instances the capitalist rulers have succeeded in creating an atmosphere of "repressive tolerance", where the majority

of the people does not realize its own situation and therefore believes to be free.

But in all instances where the people has started awakening, brutal suppression has been made use of by the capitalist class of the country in question, aided and abetted by US imperialism. One has only to mention countries like France (1968) and Chile (1973).

The French writer Anatole France once wrote: "In France we have complete equality before the law. It is equally prohibited for the rich and the poor to sleep under the bridges of the Seine."

This is Western freedom. Contrast this to the genuine and participatory liberty and democracy, you find in the Democratic People's Republic of Korea.

In the DPRK freedom and liberty are not confined to a set of meaningless rules: The right to choose between the Plague and the Cholera every fourth year, the right to buy capitalist newspapers, the right to try to get a book accepted by a capitalist publishing house....

In the DPRK the rights and liberties of the people are securely guaranteed by the Socialist Constitution. And freedom means also freedom to make decisions on the work—decisions on planning, on living allowances, on work conditions. These freedoms do not exist in any capitalist country.

In the Western capitalist countries the capitalist class rules. In the DPRK the working people rule.

All capitalist countries have their different classes, and they fall into the two main groups of the

exploiting class and the working class. In the West the exploiting class rules, in Korea and other socialist countries the working class rules.

The DPRK is not a classless society; there are the working class and cooperative farmers. But the old exploiting class has been completely overturned and is now utterly powerless.

Still it is necessary to keep vigilance against restoration attempts. There are still some people left of the old landlord and capitalist classes, who try to regain their former position at the cost of the great majority. And due to the special situation of the DPRK, it is necessary to fight against spies and subversive elements that are being sent north from south Korea in an attempt to wreck the construction and revolution in the northern half.

Therefore it is necessary to recognize that the class war still exists, and that the overwhelming majority must secure its ruling position by waging the dictatorship of the proletariat against the exploiting classes.

At the same time it would be an error to suggest that the class struggle in the DPRK today is very acute. It is necessary also to recognize the unity of the great masses of the people. The main aim is to unite all of the people and to unite the class and the mass lines. The class struggle today in the DPRK is waged against only a very small handful of class enemies.

Of course the ruling working class must protect itself against class enemies who try to turn back the wheels of progress. It would be absurd to allow at-

tacks on the socialist order, which is supported by the overwhelming majority. It would be more than absurd to give agents of US imperialism the right to subvert the Korean revolution and construction, which has been carried through at the cost of hardships and toil.

The Socialist Constitution of the Democratic People's Republic of Korea stipulates that the DPRK is an independent socialist state, which defends the socialist system against subversive elements and that treason against the state and the nation will be punished severely.

In order to advance the coming of the communist society where the last class differences will be abolished, the Democratic People's Republic of Korea carries through the three revolutions—the technical, cultural and ideological revolutions—to revolutionize and working-classize the whole people, to raise the technical and cultural standards of the people to a high level and equalize working conditions between different sections of the people.

Chapter Four of the Socialist Constitution of the DPRK clarifies the rights and duties of the citizens.

Everyone over the age of 17 has the right to elect and be elected, irrespective of sex, race, occupation, duration of stay, property conditions, education, party affiliation, political views, and religion.

The liberties of speech, press, assembly, association and demonstration are secured. Democratic political parties have the right to free activity. All citizens have liberty of religious belief and anti-religious propaganda.

These liberties exist also in the constitutions of Western countries. But in the DPRK they are not only pretty words. Many different political parties and social organizations exist inside the framework of the Socialist Constitution. The press is open to opinions from everyone. Everyone takes part in political and economical discussions on the job, in schools, in Party and social organizations, etc. Everyone is able to decide who is to rule the country through nominations for election.

In the DPRK certain other liberties, which do not exist in even the most "democratic" Western constitution, are also guaranteed: Everyone has the right to work. Unemployment is directly unconstitutional. Everyone has the right to free medical care and free education on every level. Everyone has the right to rest—secured through limited working time and paid vacations. Everyone has the right to scientific and artistic activities.

And that all these rights are facts and not only words has, I think, been demonstrated by the previous chapters of this book.

"Freedom" is a loose concept that may mean many different things to different people. But I think that the freedom of the citizens of the DPRK is much more genuine than the so widely touted "freedom" of "democratic Western countries"

There are no real freedoms without duties. The citizens of the DPRK have the duty to keep the laws of the country and the socialist way of life and norms of conduct. They have the duty to show collective spirit and honour and respect labour. They have the

duty to protect state and communal property and to sharpen their revolutionary vigilance against hostile manoeuvres. They have the duty to take part in the defense of the nation.

Without these duties, the socialist revolution and construction could not be effectively guaranteed, and hostile and subversive elements, introduced by the imperialists and colonialists in the south, could wreck the results achieved by the people, thereby making the rights and liberties illusory.

Three political parties exist in the DPRK. The Workers' Party of Korea, which was founded by the great leader Comrade Kim Il Sung in 1945, is the leading force of the revolution. The Korean Democratic Party was founded mainly with petty bourgeoisie, trader and rich farmer members. The Chairman of the Korean Democratic Party, Kang Ryang Uk, is Vice-President of the DPRK. In addition, there is the Chondoist Chongu Party.

These parties and many social organizations are united in the Democratic Front for the Reunification of the Fatherland.

The President of the DPRK is the head of state and represents state power. The Korean people today have the good fortune to have as their President the great leader, Comrade Kim Il Sung.

The President is elected for four years by the Supreme People's Assembly.

The Supreme People's Assembly is the highest organ of power of the DPRK. It is elected for four years on the principle of universal, equal and direct suffrage by secret ballot.

The Central People's Committee is the highest leadership organ of state power of the DPRK. It is headed by the President and consists of the Vice-Presidents, a Secretary and members. It is responsible to the Supreme People's Assembly.

The Administration Council is the leading administrative and executive body, consisting of the Premier, Vice-Premiers, Ministers and others.

Local People's Assemblies and People's Committees exist to perform the function of state power on the local levels and the local Administrative Committees are the administrative and executive bodies of the local organs of state power.

9. The Ardent Wish of the Korean People

On a sunny day in July 1976 I arrived in Panmunjom, 12 kilometers from the bustling city of Kaesong. Panmunjom is situated on the Military Demarcation Line between the two halves of Korea. The Demilitarized Zone stretches for 240 kilometers across the Korean peninsula in a width of four kilometers. Panmunjom is the special conference area. Here a number of conference halls and installations of the Democratic People's Republic of Korea and the US colonialists who have assumed the name of "UN troops" exist in order to carry on the conferences that are hopefully to lead to a lasting peace in Korea. Besides buildings of the four observer na-

tions are situated in the neighbourhood: On the northern side the buildings of the Polish and Czechoslovakian observers, on the southern side the buildings of the Swedish and Swiss observers.

Panmunjom is a sad testimony to the more than 30-year long split between the two halves of Korea. On the northern side one looks out over an area of fertile rice paddies, which are being cultivated to the limit of the DMZ. On the south side the eye roams over deserted areas—uncultivated mountain slopes and barren fields, which were once cultivated by man. On the south side one can also clearly see the military fortifications of the south, which have been built in clear violation of the Armistice Agreement. No such military installations exist on the north side.

At the checkpoint before the DMZ a yellow flag is raised on the car to show that we are legitimate visitors to the area. We pass an American checkpoint on the northern side, where Yankee soldiers stare curiously at us. In the area itself we visit the building, where the Armistice Agreement was signed—a large building with two entrances—now used as a museum and the present conference hall which has been used for 380 meetings (as of August 25, 1976) since the signing of the Armistice Agreement.

Seeing this arbitrary borderline in the middle of a country, which for 5,000 years has been peopled by one homogeneous people, speaking the same language and sharing the same culture, and the sad contrast between the construction in the north and the barren fields of the south makes one understand more clearly why it is the most ardent wish of all

Koreans to reunify the partitioned fatherland, the national duty and most important task today.

After liberation in 1945 the Korean people, who had fought bitterly and bravely against the Japanese imperialist colonialists for 36 years, naturally expected to gain their national independence and sovereignty. But instead US imperialists occupied the southern half of Korea, leaving the conquered Japanese and their agents alone, prohibiting the people's committees which had arisen all over the country and starting a terror regime against all progressive forces of the Korean people.

While the people in the northern half of the Republic under the wise leadership of the great leader Comrade KIM IL SUNG built a new and democratic country, 250,000 patriots were killed in the southern half in the short period of 1948-49.

Despite harassment of the US colonialists and their puppets a nationwide general election was held on August 25, 1948. 99.97 per cent of the people in the northern half and 77.52 per cent of the people in the southern half took part in this first free and democratic election of Korea. After the election the newly elected Supreme People's Assembly founded the Democratic People's Republic of Korea—disregarding the divisive attempts of the US imperialists, who had fabricated a puppet "republic of Korea" some months before.

The Government of the DPRK called for a peaceful and independent reunification, but the US imperialists and their puppets invaded the DPRK on June 25, 1950, provoking war on the Korean penin-

sula. The Korean war lasted for three years and cost the Korean people untold misery. The US imperialists bragged that they had bombed the DPRK back to the stone age, and that it would be impossible for the northern half to rise again even in a hundred years after armistice was signed on July 27, 1953. But reality proved quite the contrary.

In Kaesong I talked to the 57 years old female worker Sin Sun Dok, who told me about her experiences.

"At the end of 1950 I and my husband were living with our five children in Pyongyang. At that time the US imperialists spread vicious propaganda, scaring the people by threats to use atomic weapons against the Korean people. The class consciousness of many people was still rather weak then, so we got scared, even though we should have known that the Americans lied. At the beginning of the war they had said, they could conquer the DPRK in four days. But we were scared and my husband and three children went south. I tried to follow with our two daughters, but when we arrived in Kaesong the bridges had been blown away. So many people were massed along the river that the banks were white with people (Koreans at that time were as a rule dressed in white). There were no bridges and ships, and the imperialists were shooting indiscriminately at people, so I and my two daughters remained in Kaesong. To this day I do not know, whether my husband was killed at that time or whether he fled into south Korea. We have not been able to write to each other in all this time.

"It is ironical that we can receive people from faraway countries, but not our relatives and friends in south Korea.

"I have lived through three social systems: The Japanese occupation, the US occupation and the DPRK. I can say truthfully that the US occupation was no better than the Japanese one. When the Japanese were ousted in 1945 they bragged that they would be back within three years. At that time people who did not speak Japanese were beaten up.

"The Japanese have indeed returned to south Korea as the allies of the US occupation forces. And the US occupation forces in Kaesong showed their total disregard for the people, murdering people at will, taking the schools from the children and turning them into their army barracks and causing our people untold miseries in every way.

"After the war I studied and tried to eke out a living selling goods on the retail market. This was very difficult so I was glad when I could join a producers' cooperative.

"But I still felt ashamed, because I had tried to flee. Therefore I told people that I really came from Seoul and I went so far as to adopt a new family name—Kim.

"But at the time I felt miserable, because I lied to the many fine friends and comrades who had received me so well. And when the respected and beloved leader Comrade Kim Il Sung visited our cooperative in 1957, I decided to make a clean breast. I said weeping that I felt so ashamed because I had betrayed the trust of the people.

"But the fatherly leader just looked at me and said quietly:

'During the war many people were taken away to the south. They went there, because they got scared at the atomic bomb blackmail or had a mistaken opinion of the Yanks.

'Also, some committed crimes and escaped to the south. From whatever motives they may have done so, the Yanks are to blame for that. They sought in this or that way to get the Koreans to kill one another....

'So, the Party forgave all who repented of their mistaken conducts even if they had joined in the peace maintenance corps or other anti-communist organizations under US imperialist occupation.

'Even those who defected to the south will be forgiven if they repent and come back to the embrace of the Republic.

'...the Communists are patriots who stand by the people, ensure them a good life and are ready to sacrifice themselves in their behalf....

'...when socialism is consolidated here as firm as a rock and the people in the north become happier, our fellow-countrymen in the south will rise against the US imperialists and Syngman Rhee the traitors. Then the peaceful reunification of the country which is everybody's desire will surely come.

'It is not wrong of you to yearn for your husband who has gone to the south.

'The thing is that you work more resolutely in the building of socialism to make your husbands return to you.'

"Outside the cooperative building later the great leader came to me personally and said: **'Set your mind at rest and work hard in good health. You will surely meet your husband.'**

"In this way I was greatly inspired to work for the socialist construction to hasten the day of reunification. We now have a large textile factory with new machines. We have all kinds of facilities like creches and kindergartens and my two daughters have received a splendid education.

"I could be pensioned when I was 55, but I decided to continue working. I now receive 150 *won* a month in living allowances and have a paid vacation a year. My elder daughter is married, but I am living in a two-room apartment with my younger daughter. We have television and all other kinds of modern comfort.

"I have seen with my own eyes which system is better and will always fight for our socialist system."

The Government of the DPRK has consistently worked for the independent, peaceful reunification of the country, but unfortunately its sincere efforts have so far been frustrated by the US imperialists and their puppet regime in Seoul.

The basic policy of the Government of the DPRK for the independent, peaceful reunification of the country can be summed up in these words by the great leader, President Kim Il Sung:

"The basic policy consistently followed by our Party in the struggle for national reunification is for the Korean people themselves to attain this goal

independently, free from any outside interference, and by peaceful means on a democratic principle."

Following this consistent policy the Government of the DPRK has made a multitude of concrete proposals to ease the tension on the Korean peninsula and promote reunification.

In 1971 preliminary contacts between the Red Cross organizations of north and south took place.

In 1972 top-level talks between the north and the south were held, and the North-South Joint Statement on realizing the independent and peaceful reunification of the country was published on the basis of the three principles advanced by the great leader, President Kim Il Sung: Independence, peaceful reunification and great national unity.

But the south Korean puppet regime, which is desperately afraid of the will of the people, violated this statement even before their ink had dried.

Today conditions in south Korea have deteriorated more than ever and it has been turned into a living hell. The working people slave for starvation wages and have to pay hundreds of onerous taxes. It is teeming with beggars and unemployed, and illiteracy is the normal fate of the working population. All kinds of voices are indulged in at the behest of the US occupation forces.

While there are no foreign troops stationed in the DPRK, some 45,000 US soldiers are stationed in south Korea, abusing the name of the United Nations.

People are jailed, tortured and murdered indiscriminately. The conduct of the barbarous south

Korean puppet regime has become an embarrassment even to their US lords, who try to excuse them on the flimsy pretence of "danger of invasion from the north"

But all the facts show unequivocally who are the real warmongers in Korea.

The US imperialists have tried to make a formula of "two Koreas" to perpetuate the division of Korea.

Finally they want to dominate all of Korea, and for this they employ a tactical ploy, the purpose of which is to make the southern part of Korea safe for US and Japanese infiltration and at the same time step up war preparations against the northern part.

When I was in Korea in July 1976 the south Korean puppets were frantically introducing new kinds of aggressive weapons, and the Government of the DPRK had to issue a stern warning. Two weeks later the US imperialists provoked a serious episode in the Panmunjom area, which might have led to war.

Since 1953 the US imperialists and their south Korean puppets have violated the Armistice Agreement some 131,900 times. But the Government of the DPRK has kept calm and only reiterated its reasoned proposals for a peaceful and independent reunification. The Government of the DPRK has said many times that the different social systems of the two parts of Korea could be kept and that the two parts could unite in a Confederal Republic of Koryo, which should be admitted to the UN as a single country.

The name of Koryo has been adopted because it

is neutral to both parts. In the DPRK Korea is called "Choson" and in the south "Hanguk"

Koryo was a unitary state, which once existed in Korea and was widely known to the world. Therefore this will be a good name for a state acceptable both to the north and the south.

The Government of the DPRK has suggested a proposal to the USA on concluding a peace agreement in order to remove the danger of a new war in Korea and guarantee a durable peace. But the USA has not yet given any answers to this proposal.

Recently the political parties and public organizations of the DPRK held a joint meeting and advanced a four-point proposal, in which they appealed to realize a great alliance of the socialist forces of the north and the patriotic democratic forces of the south desirous of reunification for the independent and peaceful reunification of the country, to ease the tension between the north and the south, and remove the danger of a nuclear war, to remove the source of discord within the nation and create an atmosphere of great national unity for the advancement of the independent and peaceful reunification of the country, and finally to convene a north-south political consultative conference composed of representatives of all the political parties, public organizations and people of all strata in the north and the south so as to have consultations about all the above-mentioned questions. Peace in Korea is entirely maintained by the persevering efforts of the DPRK.

The purpose of the "two Koreas" ploy is to keep south Korea as a military base and colony. In future

the US imperialists will try to occupy all of Korea. This is expressly said by the Pacific Doctrine of ex-President Ford. The USA has many purposes in keeping on to south Korea, south Korea is rich in natural resources and could be a valuable material base for the Americans. At the same time they want to keep south Korea as a military base to keep the USSR and China at bay and intensify the control over Japan. Through this means they also want to win superiority in all of Asia. The USA has previously said that Korea is one nation, and that the DPRK belonged to south Korea—this was said to be the reason they could not recognize the DPRK. The new policy is due to the ever growing economical, political and military might of the DPRK and the greater international prestige it enjoys. All the progressive peoples of the world recognize the Government of the DPRK as the only legitimate Government of the Korean people. The south Korean puppet "regime" has been condemned all over the world. It is as doomed as Thieu and Lon Nol were. The "two Koreas" ploy is intended to shore up the puppet regime and at the same time prepare for war. The US imperialists have always said they made war for the sake of peace. They will say the same thing this time. They talk about "peaceful co-existence" while arming to the teeth.

The USA does not want a war in the Middle East or Europe. They want the confrontation to come in Korea.

More than 1,000 of all kinds of nuclear weapons have been introduced into south Korea. Firing ramps,

rockets, etc. Most of the US nuclear weapons in the Western Pacific area are stationed in south Korea. The DPRK has no plans of developing nuclear weapons. The DPRK has no testing grounds, and does not believe it to be necessary, for it does not believe the US imperialists will use nuclear weapons in a Korean war. Geographically Korea is quite small and the military forces are concentrated around the DMZ. Enemies and friends are very close to each other. If the enemy uses nuclear weapons, many of their own will be killed. Only fools talk about using nuclear weapons. Ford and Kissinger are fools, when they talk about this possibility.

They only introduce nuclear weapons to threaten and blackmail the DPRK but the DPRK is not afraid of their blackmail policy. South Korea has asked the USA for a nuclear umbrella, but the DPRK would never consider asking any country for the same. It believes in its independent Juche-oriented defense force.

The DPRK thinks that nuclear weapons should be totally prohibited, and that all countries should stop testing nuclear bombs. But the DPRK will not sign any treaty on a partial stop. A partial stop is not useful—the purpose of it is to mislead the peoples of the world. Only a total ban on the production and test of nuclear weapons will be to the benefit of the people of the world.

The people and Government of the DPRK do not want war. When war rumors were spreading at the end of August 1976, I was in Pyongyang, and everything was completely normal. There was no kind of

war excitement or mobilization to see.

The Korean people have had terrible experiences with war. In the Sinchon Museum I have seen photos and relics showing the massacres of the US imperialists during the war beyond any doubt. Hundreds of thousands were killed and maimed. A mute witness to the atrocities of war is the mountain "Height 1211" in the Kumgang Area, which I was told was five meters higher at that time—the top of the mountain has simply been bombed off.

The People's Army of the DPRK now is numerically much smaller than the south Korean puppet army (to talk nothing about the US occupying troops), but they are confident they can win over any enemy that dares to invade the DPRK.

In Pyongyang I talked to an officer of the People's Army. He told me there is no conscription in the DPRK. The army is a volunteer army. Most young people want to serve, but many are also needed in the construction work, so most have to be turned away.

The army takes active part in the civilian construction work, building institutions, culture palaces and apartment buildings. The soldiers also are mobilized for rice-planting and harvest work in the countryside.

10. A Shining Example to the Third World

The Democratic People's Republic of Korea is a shining proof that socialism is a superior social system. It is primarily also a brilliant example to the third world, because the DPRK in a very brief time has risen from colonial slavery and misery to take its place among the advanced countries of the world.

The visitor from the third world who sees in Chollima Korea the modern automatic rice-planting machines in the paddies, the beautiful new buildings and the automatized factories will hardly believe how backward Korea was only a short while ago.

The phenomenal development of the DPRK is no accident. It would not be possible without the steadfast application of the Juche idea, formulated by the great leader, Comrade Kim Il Sung.

The independent Juche-based line of Chollima Korea has also been employed in the area of foreign relations. The Government of the DPRK has its consistent principle to promote state relationships and all other relationships with all countries that are friendly towards the DPRK on the principles of complete equality, independence, mutual respect, non-interference in each other's internal affairs and mutual benefit.

The DPRK has in recent years been enjoying

ever wider support from the progressive peoples of the world and is now a member of numerous international organizations. The DPRK is a member of the Non-Aligned Countries' Conferences, and recent votes in the General Assembly of the UN have shown that the majority of the world's progressive people now support the just stand of the Government of the DPRK for the peaceful and independent reunification of Korea.

The DPRK has state relationship with most of the countries of the third world and with many capitalist countries on the basis of respect and noninterference. Trade is carried on with many countries on the principle of mutual benefit.

At the same time the people and Government of the DPRK have always affirmed their solidarity with the progressive peoples of the world in the fight against imperialism under the leadership of US imperialism.

The DPRK has always done its utmost to strengthen the solidarity and cohesion inside the socialist bloc.

President Kim Il Sung has clarified the Korean principle on this, saying:

"We maintain that all socialist countries should, first, oppose imperialism; second, support the national-liberation movement in colonies and international working-class movement; third, go on towards socialism and communism, and fourth, attain unity on the principle of noninterference in each other's internal affairs, mutual respect, equality and reciprocity."

The time is over when world Communists could be ruled from one center. The Juche idea of Korea is the *Communist Manifesto* of our times, showing how every country and every workers' party of the world must establish independence in order to secure the construction work and the political, economical and military independence.

The founder of the Juche idea President Kim Il Sung is not only the brilliant leader of the entire Korean people but also one of the outstanding theoreticians and leaders of the socialist and communist world movement of the twentieth century.

MY KOREA VISIT

Ishikawa Motohei,
Chief of General Affairs Section of Teachers' Union of Okinawa Prefecture of Japan

1. Country Near Yet Far

Proud of Its Long History

The Land of Morning Calm, Korea with all its sublime and beautiful rivers and mountains (The Democratic People's Republic of Korea)—this beautiful paradise on earth is not well known to us, though it is situated quite near our country.

It takes less than three hours to get there directly by plane, but because there is no other way but to go through China or the Soviet Union, it takes at least three or four days. I, too, took three days to reach the country. Korea is a "near yet far country".

This roundabout trip symbolizes Japan-Korea relationship. Both geographically and historically, Japan and Korea should have closest relations, but even now when one-third of a century has passed since the termination of the Second World War, the

two countries have abnormal relationship; there are no diplomatic relations and people are not allowed to travel freely to and from the two countries. What is more, in the light of the fact that in Japan there live more than 600,000 Korean citizens, including those from south Korea, we cannot but call Japan-Korea relationship tragic.

I had long been interested in the Korean question. Fortunately I had an opportunity to visit Korea for nearly 20 days from July 30, 1977 at the invitation of the Society for Cultural Relations with Foreign Countries of the Democratic People's Republic of Korea. I hope I will contribute to the promotion of our friendship with Korea, by reporting to the people of Okinawa Prefecture about my firsthand impressions through my studies and visits and about how the northern half of the Republic really looks like.

At present Korea is divided by foreign forces, but the Korean people are a single nation with a long history, brilliant culture and one language. About 5,000 B.C. the Korean nation went over to the New Stone Age, and from approximately 2,000 B.C. they began to use bronzeware. And from the middle of 1,000 B.C. they used ironware and exerted a great influence over the Japanese Islands.

Koreans engaged themselves in rice farming from more than 2,000 years ago, and from 3,000 years ago they weaved silk and hemp and from 2,000 years ago they even exported them.

As for the ceramics which I am interested in, they used earthenware already 5,000 years ago, and 800

years ago they used kilns to produce Koryo celadon famed for its elegance and nobility, and from 500 years ago they made the white ceramics with varied patterns and beautiful colours. It is a well-known fact that the celadon and white ceramics, together with the Koryo roof tiles greatly influenced our Okinawa, too.

In addition, from more than 1,000 years ago lacquer ware was produced in large quantities and used widely.

The Korean nation, who had used their written language from the 1st century, invented metal type in the middle of the 12th century and a rain gauge in the 15th century. In 1151 they observed sunspots for the first time in the world. By that time they made and used considerably accurate astronomical charts, calendars and maps. The world's first astronomical observatory was built in the 7th century. This 10-metre high observatory is preserved to this day.

As you see, the Korean people grew rice ages ago and developed weaving, manual arts, ceramics and other handicrafts. In Pyongyang, the capital of the DPRK, there is a folklore museum, which, despite many wars, still retains many priceless relics of these things. The director of the museum expressed his firm resolve to do all he could to collect cultural heritage of the single Korean nation with the same customs, the same culture, and the same language, not only in the northern half of the Republic but also on a nationwide scale.

In developing national culture in the Republic

they consider it necessary to know the Korean people's history well in order to carry out the Korean revolution, and are following a policy of discarding reactionary things from among their old cultural heritage and critically taking over and developing things progressive and popular. Therefore, the exhibits in the folklore museum were strictly chosen from among the cultural heritage from the primitive age to the end of 19th century, in accordance with the aforesaid principle.

Proud of such a long history, Korea, from time immemorial, disseminated her developed science, techniques and culture to adjacent countries, thus contributing to the advancement of the science and culture of mankind. However, because of the aggression and oppression by Japanese imperialism and the Korean war provoked by the US, Korea's contemporary history has been a history of ordeals.

Particularly the Japanese imperialists stepped up their aggression from the latter half of the 19th century, and in 1910 occupied Korea. So, Korea had remained in colonial slavery for 36 years, until August 15, 1945, when the Korean People's Revolutionary Army led by General Kim Il Sung liberated the country.

During the Second World War the Okinawa islanders themselves suffered tremendous losses because of the Japanese government's discriminatory policies. Following their dual discriminatory policy the Japanese imperialists craftily drove Okinawa islanders into the war. At the time the Korean people were in a worse situation than us

Okinawans; the men were worked like cattle and the women subjected to intolerable insults.

2. City in Park

Chollima Symbolizes People's Spirit

It is not certain how many of those Koreans forcibly taken to Japan, including Okinawa, were alive until her surrender. Therefore, Okinawa's war records that give the figure of the wartime casualties are incorrect, since the number of the dead Koreans cannot be confirmed. It is deplorable that until now, when the 32nd anniversary of Japan's surrender is near at hand, diplomatic relations have not been restored between the two countries, and this question should not be ignored. It is true that the two countries have different social systems, but if Japan is so servile to the US as to consider it unnecessary to adhere to the principle of good-neighbourship and reflect on her past misconduct, then you are not sure that she will not repeat the same error. Even if Japan has perpetuated the division of the Korean nation and turned south Korea into a foothold to pursue her interests, this absurdity will not last long; and it will plunge south Korea into greater misery.

In the early days of the revolution and construction following liberation from the yoke of Japanese imperialism, US intervention again turned Korea

into a grim battle ground in the Korean war (or the Fatherland Liberation War as called in Korea) which lasted more than three years—from June 25, 1950 to July 27, 1953.

It is one-fourth of a century since then, and yet the US keeps her troops stationed in south Korea and is working hard to prolong Pak Jung Hi's dictatorial regime. By fictitious clamours about "the invasion from the north" this dictatorial regime has struck horror into the minds of the people; while pretending to be a democratic nation, they have proclaimed a state of emergency, grossly infringing on the freedom of speech, assembly and association, the most fundamental human right. After my visit to the northern half of the Republic I took a cool view of the situation, which makes me shudder.

As to press reports on the Korean question, we are only given those coming from Seoul, and it is inevitable for us to make hasty conclusions and have prejudice. But as regards the military affairs and the real state of affairs of construction there, they are diametrically contrary to what we are told daily.

Then, what sort of country is Korea which is not well known to us? About two hours of trip by air from Peking takes you to the Pyongyang airport located in a huge expanse of rice paddies that look like green carpets spread all over. That day was the hottest day this year—34 degrees C. But the sky was bluer and the air clearer than over Okinawa.

At the airport we were given bouquets of flowers by girls donned in pretty traditional Korean dresses, and we were received by officials from the Society

for Cultural Relations with Foreign Countries.

The first visitor to Korea from Okinawa, I focussed public attention. You run for approximately 40 minutes at a speed of 80 kilometres per hour to get to Pyongyang. The ears of rice plants in the paddies were budding out and fresh air went past the windows of our vehicles. On either side of the highway lined with endless platanuses, beautiful flowers were in full bloom.

We boarded in a state guest house in Munsu-ri on the outskirts of Pyongyang. This guest house overlooks at the famous Taedong-gang River; it is a quiet place surrounded by silver poplars, platanuses, willows and old pines. From here you can see the Korean Revolutionary Museum soaring high on a hill across the river. In the bushes are nestled pheasants, doves, and magpies that are said to bring in glad news, and wagtails sing their songs, which adds to the charm of the scenery. A guest house in a park, indeed. Yes. This cozy atmosphere is not confined to this place. You can feel it everywhere you go in Pyongyang. And not only in Pyongyang. During our about 20-day stay in the northern half of the Republic the cozy, quiet and calm atmosphere prevailed wherever we went along the east and west coasts we visited.

Particularly, Pyongyang, the capital of the Republic, is widely known as "a city in a park" With the Taedong-gang River as the axis, everything is arranged neatly; the streets, and lawns and buildings form an exquisite harmony.

Over 20 years have passed since the end of the

Fatherland Liberation War. They say because of the indiscriminate bombing by the US armed forces Pyongyang had virtually been reduced to ashes. In fact, the American brass hats bragged that Pyongyang would not be able to rise up again in a hundred years. But the Korean people, like undying eagles, rebuilt their capital in a brief period of time, and now they are steadily building a paradise on earth.

On the hill where the Korean Revolutionary Museum is situated, the Chollima Statue soars into the sky. The Chollima means a horse that runs a thousand *ri* a day, which is similar to Okinawa's legendary dragon horse running across the sky. This Chollima Statue symbolizes the spirit of the Korean people who are rushing along the road of revolution and construction.

We visited a street that reflected the Chollima spirit. I was told that the "Chollima Street" that is a few kilometres long had been constructed in only six months; people had vied with each other to devote themselves to the construction of the capital city of Pyongyang. This cannot but be expressed as a miracle. And this Chollima spirit is embodied in all aspects of economic construction and you can find Korea's miracles everywhere you go.

3. Modernistic Buildings

Museum Is Study Centre

Pyongyang is not only the capital but also the heart of the Korean revolution. President Kim Il Sung's time-honoured home is also situated at Mangyongdae in the suburbs of Pyongyang.

While in Pyongyang we could visit as many educational and cultural establishments and historical relics and installations as we wished. We looked round the Korean Revolutionary Museum, Mangyongdae Revolutionary History Museum, Pyongyang Students and Children's Palace, Central Industrial and Agricultural Exhibition, National Economy Institute, Museum of the Victory of the Fatherland Liberation War, Pyongyang Acrobatic Theatre, Pyongyang Metro, weekly and village creches, primary schools, senior middle schools, colleges and universities, Fine Art Museum, Folklore Museum, Korean Feature Film Studio, Mansudae Art Theatre, etc.

In addition, we visited the Chongsan Cooperative Farm, Taesong Reservoir and Kumsong Tractor Plant in the vicinity of Pyongyang and, lastly, we went to see Panmunjom and Mt. Kumgang-san,

that world-famous beauty spot, that gave rise to the legend of celestial women and the tale of wild *insam*.

In the capital there are the Pyongyang Gymnasium with 20,000 seats, and many museums, historical relics and educational and cultural establishments. I shall introduce just a few of them below.

KOREAN REVOLUTIONARY MUSEUM

The Korean Revolutionary Museum with a floor space of 54,000 square metres stands imposingly on Mansudae Hill on the bank of the Taedong-gang River. This museum was first built in 1948, and it was rebuilt to commemorate the 60th birthday of President Kim Il Sung; it is a gigantic edifice completed in two years.

In the square in front of the museum is the President's statue with bright radiance more than 20 metres high. On both sides of the statue are groups of 229 bronze statues. On the left are 120 statues portraying the anti-Japanese revolutionary struggle. As for the statues on the right, they are 109 in all; those on the inner part portray the building of an independent national economy and all other fields of the revolution and the work of construction after national liberation, and on the outer part are presented fighters of the People's Army who won fame for their bravery in the Fatherland Liberation War and the people in the rear who also fought heroically.

The interior and exterior of the building are

ornamented with natural marbles abundant in Korea. The museum is composed of 95 rooms which show exhibits for five major periods from the anti-Japanese revolutionary struggle to socialist construction. I was told that it takes at least a week to look round all these rooms. We saw the exhibits of the anti-Japanese revolutionary struggle and it took three hours, though we walked rather quickly.

They said every Pyongyang citizen had participated in the construction of the Korean Revolutionary Museum. Every day 20,000 to 30,000 people volunteered to work; they included not only the workers and farmers, but also young and old, office employees, and even ministers of the Administration Council. The project was completed by the joint efforts of groups of architects and artists. The exhibits in the interior were prepared through a nationwide movement and they were arranged marvellously.

In arranging the exhibits for the anti-Japanese revolutionary struggle, too, they are placed on the walls by skilfully using billboards and huge semicircular pictures. As for the data concerning the plunder and massacre by the Japanese imperialists, they include even their top-secret documents which have not been made public even in Japan. Like Koreans we Okinawans suffered from the war, but because the Koreans were not treated as human beings, they must have suffered greater sacrifices. This is heartrending, indeed. A perusal of the materials of the anti-Japanese revolutionary struggle alone suffices to convince one that the museum has become

a revolutionary study centre that teaches the truth of history and imbues enthusiasm for future socialist revolution and construction in the rising generation who are ignorant of the past of the Korean people long exploited and oppressed under the colonial rule of Japanese imperialism and have not experienced the anti-Japanese revolutionary struggle or the hard struggle for the liberation of Korea.

According to the deputy director of the museum and a guide-lecturer, about 4,000 people visit the museum daily.

PYONGYANG ACROBATIC THEATRE

Now, let me tell you briefly about the acrobatic theatre.

Frankly speaking, I had not known there was this sort of thing in Korea. The public's attitude to acrobatics is different from that in Japan.

In Korea acrobatics enjoys national and public respect. Some acrobats have even the titles of People's Artistes and Merited Artistes.

Acrobatics is regarded not as a thriller or merrymaking but as an art that develops bravery and wisdom. They perform with safety belts on.

In the past, in order to create a thrilling, shuddering atmosphere, the acrobats did not put on safety belts. Therefore, they were deformed and were forced to perform at the risk of their lives. Before liberation children would be sold and forced to play

dangerous roles. But, now, they even have an acrobatic school where the students are trained in a balanced way, and acrobatics is loved and respected by the people. Their programme includes tightrope dancing, a swing in the air as well as many traditional items such as the seesawing which the Korean women enjoy so much from old times.

We saw the performance on August 3. The summer holidays had already begun, and the theatre was fully packed with those who had brought their children.

4. Free and Cozy Life

People Are Treasured Most in Nation-Building

I am often asked whether the people's life there is generally stereotyped and stifling and their freedom is suppressed. That is not so. I shall refer to the state and social systems of the Republic later. First of all, I can say that all civil rights are completely guaranteed there. At the age of 17 one has the right to elect and to be elected, and every citizen is ensured democratic rights such as the freedom of speech, the press, assembly, association and demonstration.

Some think that in the Republic there is no other political party than the Workers' Party, but in fact

there are the Korean Democratic Party and the Chondoist Chongu Party, and they are playing a definite role. When we visited Korea we were able to see grown-ups having enjoyments with their children apparently because it was during the summer holidays. On August 15 or the Liberation Day (public holiday) the Taedong-gang River was animated with boating and yachting and the parks and streets were densely crowded by men and women, and young and old in their Sunday bests.

When I saw children going to their after-school study centres in groups, youngsters angling or swimming on the river or those picking flowers or catching cicadas in the fields, I yearned for my childhood.

ROADS WITHOUT SPECK OF DUST

Korea is renowned for her culture and arts, but it is said that mass recreations are also highly developed.

They have mobile zoos besides those set up at fixed places. They say there are pandas, too.

I had not often strolled along the streets on Sundays, but let me tell you about street scenes as I saw.

Pyongyang's main thoroughfares have seven lines. On either side of the central line are three lines, which are used by vehicles. As for the traffic there do exist some long-distance trains, but in the city most of the traffic was ensured by trolly buses, and some people use the underground trains.

The central line is supposed to be used in emergency cases such as fire or traffic accidents. But during my nearly 20-day-stay there, I never heard any emergency siren wail. This is strange, as strange as I never saw any airplane fly overhead while in the city. I consider this is a reflection of the socialist policy of the Republic, which treasures man more than anything else. According to this policy, one's work place is situated near one's residence; dwelling quarters and stores are so distributed that one need not take the trouble to cross the main thoroughfares and all schools are built within one kilometre from where students live.

On either side of the broad crisscrossing streets are spacious pavements, closely lined with platanuses, willows and other trees. You can hardly believe that this city was built only 20 or so years ago. The beautiful streets under the thick foliage and washed up with clear water have not a speck of dust.

5. Emancipation of Women

Active in Socialist Construction

The words "emancipation of women" and "sex equality" are heard quite often in any country. But in the Republic they do not simply make laws or put up slogans, but have put it into practice through popular measures. I could not but be amazed to see

this reality.

First of all, pregnant women, irrespective of workers or farmers, are provided with 77 days of paid maternity leave and, if necessary, the period is prolonged. Some children are brought up by their mothers or grandmothers according to their wishes, but all the rest of them are looked after free of charge at creches.

LAW ON NURSING AND UPBRINGING OF CHILDREN

In Korea, in accordance with the law on the nursing and upbringing of children all mothers, including the housewives staying at home, are entitled to entrust their children to creches. This law is designed to emancipate women in practice. Children aged up to three years of age are sent to creches, those aged four and five to kindergartens, those between 6 and 16 years of age to primary schools (four years) and senior middle schools (six years). Since the system of school education, along with that of social education, is developed, domestic education occupies but a meagre proportion.

Particularly, thanks to the modernization of housekeeping (electrification), the women have enough time to spare, so that they are able to have opportunities to study for themselves and undertake suitable jobs and contribute to the revolution and construction together with men. At present, 48 per cent of manpower in the national economy is women.

In Korea, they say, in order to build socialism and effect transformations, women are needed, who are supposed to push "one of the two wheels". And yet, the Korean women are tender and beautiful, unlike those coarse self-styled women revolutionaries. This, I think, emanates from their pride in their participation in socialist construction alongside men.

Of 541 Deputies to the Fifth Supreme People's Assembly, 113 are women. The managerial chairman of the Chongsan Cooperative Farm I had visited was a woman, and almost all the lecturers who gave us explanations at various places were women. So was the principal of the Taedong-mun Primary School. It is said that approximately one half of primary school principals in the Republic are women.

COUNTRY OF JUCHE

Where lies the motive force that led to the emancipation of women and worked today's miracles out of the ruins of the war? The motive force is precisely the Juche idea, the Juche philosophy authored by President Kim Il Sung.

The Juche idea was created through the anti-Japanese revolutionary struggle which started in the latter half of the 1920s. Concerning the revolutionary essence of this idea, the President defined this way:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are

also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

The idea that the masters of the revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction is based on a philosophical theory that man is master of everything and that he decides everything.

The President also said: **"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea."** Proceeding from the fundamental theory of revolution that man is master of everything and decides everything, he established the ideological viewpoint that attaches centrality to man in all aspects and makes everything serve him.

The President explains that the Juche idea is an idea of maintaining an attitude as the master and an independent and creative stand in the revolution and construction and said: **"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."** Here, he stresses the point that to man as social being, independence is most vital to him.

A doctor of philosophy at the faculty of philosophy of Kim Il Sung University outlined the relationship of the Juche idea to Marxism-Leninism. He said that the Juche idea did not simply carry forward Marxism-Leninism but is a new, unique idea that gives scientifical answers to new theoretical and

practical problems of the revolution and construction raised by the present age, and he expressed his firm view that the Juche idea is Kimilsungism. I am afraid my report has become rather stiff, but unless I refer to the essence of the idea that is fundamental to the revolution and construction in the Republic, I cannot describe economic construction and education and culture there. On the basis of the Juche idea the line of three revolutions—the ideological, technical and cultural—was advanced in Korea and is being carried out.

In Korea state policies are also mapped out in accordance with the Juche idea, and the line of independence in politics, self-support in the economy and self-defence in safeguarding the nation is thoroughly established.

The Juche idea exerts great influence not only on the third world, composed mainly of Asia, Africa and Latin America, the non-aligned countries, but also on capitalist nations as well.

6. Building of Socialist Economy

Amazing Speed of Development

HITTING TARGETS AHEAD OF SCHEDULE

Over ages corrupt feudal rulers dominated Ko-

rea and then for 36 years she remained a colony of Japanese imperialism. As a result, the Korean people could not live in peace even a single day.

The Korean people had lived in such grief and misery that they are said to have ardently wished to live in tile-roofed houses, dress in silk and eat white rice and meat soup. In fact, in the days of Japanese imperialist rule the Korean people had been deprived of most of the rice produced in their own country, and they had subsisted on the Manchurian and local millet. The nation that had been proud of such a long history and culture started to take the road of ordeal ever since they came completely under the rule of the external forces which were aligned with local traitors.

Following the battle against Japanese imperialism for national liberation, the Korean war of 1950-53 (the Fatherland Liberation War) reduced everything to ashes. Therefore, the economic construction in Korea had to be started from scratch.

The building of socialist economy in Korea took place roughly by the following stages:

The first stage was the period of the Three-Year National Economic Plan from 1954, immediately after the Fatherland Liberation War, to 1956. Rehabilitation and construction were carried out with the aim to surpass the prewar level. The goal was attained ahead of schedule by 22 per cent.

The second stage was the period of the Five-Year Plan, from 1957 to 1961. The basic task for this period was to lay the foundation for socialism. And this target was fulfilled or overfulfilled in two and

a half years in terms of the total industrial output value and in four years in terms of production indices. It is in this period that the Chollima Movement was initiated and a great upswing was made throughout all spheres of socialist construction, in the revolutionary spirit of self-reliance. The cooperation of agriculture and the socialist transformation of private traders and manufacturers were completed without a hitch, almost simultaneously. This finally liquidated the source of exploitation and poverty that had existed over thousands of years. In the second stage Korea already became a socialist industrial-agrarian country.

The third stage was the Seven-Year Plan period, from 1961 to 1967. But, as you know, the US intensified her provocations, which were manifested by the Caribbean crisis in 1962, the case of the US spy ship *Pueblo* in 1968 and the case of the large US espionage plane *EC-121* in 1969. In this situation the line of carrying on economic construction simultaneously with the building of defences was put into effect. Accordingly, the plan had to be put off for another three years. It is in this period, however, that industrialization was materialized. While the line of simultaneous development was carried out, industrial production showed an annual increase of 12.8 per cent.

The fourth stage was the Six-Year Plan period, from 1971 to 1976. During this period heavy industry was developed with priority, while simultaneously developing light industry and agriculture, and the plan of economic construction was overfulfilled

one year and four months ahead of the set time. Now they are launching on the Second Seven-Year Plan.

CREATION FROM SCRATCH

Amazing progress was made throughout all spheres. The output of machine tools in 1974 was 230.8 times over 1949; the output of fabrics per head of the population was 14 centimetres before liberation whereas it is 35 metres at present; marine products were 374 times over 1944, refrigerated products 11 times over 1960 and durable goods 942 times as against 1949. When it fulfilled the Six-Year Plan a year and four months ahead of the set time, the Republic was capable of producing 30,000,000,000 kwh of electricity; 53,000,000 tons of coal; 3,800,000 tons of pig iron, 4,000,000 tons of steel, 3,000,000 tons of rolled steel, 3,000,000 tons of chemical fertilizers, 8,000,000 tons of cement, 600,000,000 metres of fabrics, 1,800,000 tons of marine products and 7,500,000 tons of grain.

At present heavy industry products include: heavy-duty trucks for mines, 6,000-ton presses, 3,000-hp high-speed engines; 2,500-hp inner-combustion engines; and 20,000-ton vessels. Greatest stress is being laid on the production of tractors; importance is also attached to the production of trucks of different sizes for productive spheres.

We had an opportunity to visit the Kumsong Tractor Plant not far from Pyongyang and quite close to the Chongsan Cooperative Farm. Before lib-

eration this plant was a mere farm-implement repair shop, but was expanded on a gigantic scale in order to mechanize agriculture. They had had no designs or technicians to produce tractors. So they dismantled a tractor to prepare the blueprints and made accessories. They succeeded in assembling a tractor but it did not go forward, but went backward. In spite of repeated failures, the workers of the Kumsong Tractor Plant completed their tractor in the long run. In November 1958 they had this tractor driven to the Party Central Committee where the President was. The President asked if the tractor had come by itself and highly estimated their efforts, saying that there was nothing mysterious in this world. This is a widespread episode in Korea. As this tractor was born in the Chollima age it is called the Chollima. Completely automated, the Kumsong Tractor Plant produces tens of thousands of tractors a year. In the 1960s when the plant was producing 3,000 tractors, a foreign correspondent was surprised at the extraordinarily rapid growth of their production and asked if a zero had been added inadvertently to the figure 300. The deputy manager of the plant who was guiding us said, "That correspondent failed to see our working class's loyalty to the President."

7. Chongsan-ri Spirit

Thriving Cooperative Farm

Before liberation the majority of Korean peasants were forced to live subhuman lives as tenants or hired hands in the service of the landlords.

As a result of liberation the people became masters of the country, and the workers owned the factories and the peasants the land. The people became full-fledged men with state power, men with political integrity.

The agrarian reform was effected in March 1946. Soon after the peaceful construction began, the Korean war broke out. Eighteen bombs were dropped on every square kilometre of north Korean territory, turning the towns and villages, factories and mills to debris. The peasants had no houses, nor food, nor farm implements, nor cattle, nor seed grain.

The situation was so hard that they were at a loss what to begin and how. President Kim Il Sung did not waver in the least and said that as far as there was a people, the territory, a party and a people's power, it would be possible to rebuild their life, and organized and mobilized the masses of the people in the struggle for postwar rehabilitation and construction. Let me cite a village as a vivid example.

EXAMPLE OF A VILLAGE

If you go about 20 kilometres to the west from Pyongyang along a highway lined with platanuses and silver poplars, you will see tile-roofed houses huddling on a low hillock on the right. This is the village of Chongsan-ri famous for the "Chongsan-ri spirit and Chongsan-ri method" Before the liberation of the country there were three landlords and three hundred tenant families here. The major crops were rice and millet, but all the rice was robbed by the Japanese imperialists through a Japanese company and the peasants barely subsisted on millet gruel. I think the Japanese company was the "Oriental Development Company".

Traditionally in Korea, grain crops grew well in the south, so the peasants living here in grim nature could not but depend solely on weather. They were able to get food for only four months in spite of their great toil all the year round. In this situation many peasants gave up farming and left their homes to be casual labourers.

There was a school, but the children of poor peasants could not even think of going there. Because of the stringent Japanese imperialist policy of keeping the Korean people ignorant, 80 per cent of them were unlettered. The life of the peasants of Chongsan-ri was miserable, indeed. After liberation the former peasants and tenants became owners of the land; this was a great transformation, indeed. But

in 1950, soon after they owned the land, there was war in Korea. The village of Chongsan-ri, too, suffered the bombing and strafing—the Americans dropped 1,500 bombs here, or five bombs per peasant household, and poured tens of thousands of machine-gun bullets. When the Americans landed in Inchon and the Korean People's Army retreated temporarily, 150 peasants of the village were slaughtered by US troops. The chairman of the ri people's committee was dragged round the whole village pulled by the nose pierced through with a piece of wire, before he was shot. Three hundred farm houses were burned down. My heart was rent as I heard the sacrifices caused by the conflagrations of repeated wars. Everything was destroyed.

Long before armistice President Kim Il Sung had been visiting villages for on-the-spot guidance and discussions with the peasants on how to carry out postwar reconstruction. The peasants told the President that though they had been given land through the agrarian reform, they were now unable to farm individually and that the only way out was to pool all their efforts, and they expressed the hope that the state would help them.

President's Idea Comes True

In fact, this was the idea of agricultural cooperation conceived by President Kim Il Sung while waging the anti-Japanese revolutionary struggle around Mt. Paekdu-san. So, this agricultural cooper-

ation began in 1953.

The agricultural cooperatives were organized in three forms in keeping with the specific conditions in different areas.

The first form was the permanent mutual-aid team that pooled manpower only.

The second form was the semi-socialist form whereby the land was pooled and the crops were shared out according to the amount of the work done and the land handed in.

The third form was the completely socialist form whereby the land and other basic means of production were pooled and the crops were shared out according to the amount of the work done.

Chongsan-ri chose the third form or the completely socialist form. At first 16 peasant households started agricultural cooperation on a trial basis with three conventional farm implements and an ox. During this experimental stage the President visited this village many times and encouraged the farmers and gave them advices. The state not only provided them with farm implements, chemical fertilizers, food and seed grain but also gave them various forms of assistance in finance, technique and manpower.

The Party and state's active leadership and assistance amazed private peasants still out of the cooperative. The one year of the experimental stage turned the scale. The average income of the agricultural cooperatives increased as compared with the time of individual farming, by 10-50 per cent in the rice yield per *chongbo* and two to seven times in cash.

As a result of this object lesson given by the

agricultural cooperative individual peasants vied with each other to join in the cooperative.

8. Cooperative Farms

Red Model Village Built

PRESIDENT HIMSELF CONSULTS WITH FARMERS

By 1958 agricultural cooperation was over throughout the country. Chongsan-ri had finished it a year earlier, but there were nine cooperatives of different sizes in this single ri; this caused a waste of manpower and obstructed mechanization.

In October 1958 the President again visited Chongsan-ri. He sat on a straw mat in the threshing ground, chatting with the farmers and teaching them the advantages of the merger. As a result, in December the same year the nine cooperatives merged into one with ri as a unit. Now, it was convenient to use the land in a diversified way and it was also favourable for using machines. It was also possible to make a rational use of public facilities and build creches and kindergartens. Following Chongsan-ri's example, agricultural cooperatives across the nation merged, with the administrative ri as a unit.

In 1959 some defects were manifested along with

great successes achieved through the merger. This was because the leadership ability of the management personnel of the agricultural cooperatives could not catch up with developing reality. The revolution and construction advanced rapidly and productive forces increased. The cooperatives had been enlarged and the farmers' revolutionary spirit enhanced. However, the managerial leadership's level was lagging behind this reality.

So, in February 1960, President Kim Il Sung again came to Chongsan-ri, braving the snow. He stayed here as many as 15 days for on-the-spot guidance. From early morning he would make the round of the homes where only old folk lived, workteam leaders' homes and other families, having talks with them and acquainting himself with the work of each workteam, the work ability of the workteam leaders and with the sharing-out of the crops. Also, he gathered farm members together for consultations and then guided a Party-cell general membership meeting. At the conferences of the ri Party committee he pointed to the shortcomings of the cadres and helped them to rectify them. Over the 15 days he gave dynamic guidance on the spot.

Through his 15-day endeavour to get firsthand information of the situation and his guidance at different meetings, the President laid bare all the defects finding expression in the advancement of agricultural cooperation. Thus, he proposed a scientific and reasonable means for correcting the defects in the management caused by the cadres' failure to catch up with the new rural conditions resulting from

cooperativization. First of all, he saw that the work system was so improved as to work with people properly.

LET US LEARN FROM THE CHONGSAN-RI METHOD

The Chongsan-ri method and Chongsan-ri spirit set forth specific solutions to new problems that had arisen from the disparity between fast-developing reality and the ability of the leadership personnel.

President Kim Il Sung said:

"The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior assists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems, gives priority to political work, work with people in all undertakings and enlists the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks."

This means working with people well so as to set everybody on the move, by means of making one person activate ten persons, ten, a hundred and a hundred, a thousand. Also, in this way the whole Party is made an active organization and the entire membership activate the masses.

This is a new work method based on the mass line, which President Kim Il Sung created while sharing board and room with the farmers in their village.

The Party and the state did all they could to apply this work method.

Large-scale irrigation projects, works of afforestation and water conservancy, scientific farming and mechanization of agriculture were stepped up, and chemical fertilizers, agricultural chemicals and building materials were produced and supplied to the countryside.

As a result, Chongsan-ri made a giant stride; it is being built up as "Red Model Village", as a model of a perfect communist village. In 1967 this village became the first in the country to win the title of "Chollima Farm".

All the 600 families live in modern houses. Every workteam has a creche and kindergarten, and in the seat of ri are a primary school, senior middle school and house of culture with 600 seats, as well as a hospital staffed with 17 doctors. All the houses have water laid on, and most of them have TV sets. And every farmer has the attainment of a senior-middle-school graduate, which testifies that the ideological and cultural revolutions are being stepped up successfully. The technical revolution has also been accelerated. To tend some 1,000 *chongbo* of paddies, orchards and vegetable fields, this farm uses 65 tractors, 25 small tractors, 10 bulldozers, 60 rice-planting machines, 40 harvester combines and 40 other machines; most of farming is done by ma-

chines. In addition, as many as 210 engineers, assistant engineers and experts are assigned to this farm.

As for the farm's relation to the state, it receives its quota under the national economic plan—production quotas for rice, vegetable and fruit. The state, for its part, supplies farm implements and agricultural chemicals. In accordance with its assignments the farm draws up and carries out plans for production, finance and manpower.

State ownership and cooperative ownership are linked up by the county cooperative farm management committee. With agricultural technicians and state enterprises such as a farm implement station, irrigation control station and farm implement shop under it, this committee functions to direct agriculture.

9. Rural Theses

Priority to Ideological Revolution

On the cooperative farm the crops are shared out in strict accordance with the socialist principle of distribution—according to one's ability and the work one has performed. The work points are assessed by a committee composed by farmers. As they are announced to the entire membership of the farm and affirmed by them, there is no complaint.

ONE KILOGRAMME OF RICE COSTS EIGHT *CHON*

Last year each family in Chongsan-ri received over eight tons of grain on an average, and it is said that the figure will be ten tons this year. Of the shared-out grain, the families keep the amount for their own consumption and have the rest procured by the state and get cash money for it. The state pays 60 *chon* for one kilogramme of rice and supplies to the workers at the nominal price of eight *chon* for the same amount.

At the entrance to the Chongsan Cooperative Farm which has become a model to other farms across the nation for the Chongsan-ri spirit and Chongsan-ri method, was erected the museum of Comrade Kim Il Sung's revolutionary activity in order to commemorate and record for ever the President's loving care for the farmers of Chongsan-ri.

In articles that introduce Chongsan-ri you frequently come across the words "the President's on-the-spot guidance". And in fact, he visits factories and farms, schools and fishing villages—virtually everywhere people live—and has a deep grasp of the situation and hears people's views, in order to take them into consideration when mapping out Party and state policies. He conducts his on-the-spot guidance by means of informing the people of Party and state policies and helping different work units to

carry out their revolutionary tasks. There has been no instance anywhere in the world, in which the supreme chief of the Party and the state, ever since the first days of nation-building up to this date, has given this form of on-the-spot guidance. According to the materials in the museum of Comrade Kim Il Sung's revolutionary activity the President has come to this place and given on-the-spot guidance more than 70 times.

MASS LINE CARRIED OUT

By the way, in Korea the President's portrait is placed in every official building and every home, and he is called "the great President", "the great Comrade President", "great General", and "great Marshal". The people adore the President as their kindly father.

This feeling emanates from the reality of socialist economic construction; it is President Kim Il Sung who liberated the people for the first time in their history of thousands of years and made them masters of the country, and built a wonderful socialist state and not only provided them with happiest lives but also, as is seen from his on-the-spot guidance, he is always among the people to further their welfare. I was able to fully understand this during my nearly 20-day stay there.

The President's fundamental attitude maintained in his on-the-spot guidance is thoroughly reflected in every sphere of Party and state activity. In Korea

they carry through the mass line and guard against bureaucracy and the work method of substituting administrative work with issuing orders.

To return to the subject. In Korea the transformation of land ownership and the completion of agricultural cooperation—the main tasks of the socialist revolution in the countryside—were over by 1958, and through the President's on-the-spot guidance to Chongsan-ri a guidance policy based on the mass line was established as a general and fundamental policy for correctly running socialist agriculture. At the same time, remarkable policies were proposed such as improving the work of county Party organizations, enhancing the county's role in developing local industries alongside farming and improving the work of the county cooperative farm management committee. These policies set forth for the building up of the countryside were systematized as a single basic programme in the rural theses of 1964.

STUDYING IN SPARE MOMENTS

You cannot talk about today's Korea's farming apart from the rural theses.

In the *Theses on the Socialist Rural Question in Our Country,* his classic work based on the Juche idea, President Kim Il Sung said:

"For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.

"First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;

"Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;

"Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people."

In keeping with these basic principles precedence was given to the ideological revolution before all other work in the countryside.

The ideological revolution enhanced the farmers' ideological consciousness and increased their collectivist spirit and organization.

In Korea the farmers devote their spare time to their studies. As the rice harvest is over in October-November, the farmers take vacations and allot most of the winter months for their studies. In the past 80 per cent of the Korean peasantry were unlettered, but now every farmer has the knowledge of a senior middle school graduate. As a result of the cultural revolution, all the thatch-roofed houses were replaced with modern houses and electrification was materialized, and they are now able to view telecasts.

10. Country of Irrigation

Bumper Harvest Despite Drought

CANALS AS LONG AS THE DISTANCE AROUND THE EARTH

The rural technical revolution brought about irrigation and electrification and led to the construction of modern villages. Korea is most advanced in the world in irrigation. The total length of the canals amounts to 36,700 kilometres, which is equivalent to the distance around the earth. Colossal irrigation projects coupled with large-scale projects for the transformation of nature were effected through such an all-nation movement that the irrigation of the paddies was completed long ago and, at present, the irrigation of dry fields is being completed.

We visited the Taesong Reservoir not far from Chongsan-ri (which was completed within 20 months, in 1959 when the nation's mechanization was not so developed as today). This reservoir was built by drawing the water from the Taedong-gang River into a basin 60 metres high, with two-stage pumps. Many of the reservoirs were filled up by drawing the river water like this or with melted snow or rainwater. Since the water of reservoirs, canals, and paddies

is utilized in a rotating way, no water is wasted away into rivers or seas. But once there is flood, the water can be drained off in one and a half hours through an effective drainage system. This system of irrigation is another embodiment of the Juche idea that man, the master of everything, dominates nature and transforms it for his own benefits. There was a long spell of drought from April this year (1977) and, were it not for the irrigating facilities, all the rice and other crops would have dried up. But everywhere I went, I noticed all crops were growing well. I was told that this year the grain harvest would, in all probabilities, surpass the 8,500,000-ton mark as compared with the 8,000,000-ton mark last year.

FARMERS FREED FROM BACKBREAKING WORK

Along with irrigation, scientifical methods of farming are being applied—ameliorating the crops so that they will not be affected by the cold front, using fertilizers and agricultural chemicals and so on. Mechanization is one of the major factors that makes it possible to increase agricultural production year after year.

The rural theses makes clear what industry should do for agriculture. Accordingly, the tractor plant workers are doing all their best to make convenient and highly efficient tractors, in order to free farmers from backbreaking labour. In Korea today five

to six tractors work on every 100 *chongbo* of fields on an average, and in the near future the figure will increase to ten to twelve, which will surpass the US. Rice-planting is mostly done by machines and, soon harvesting will be done entirely by machines, by harvester combines.

As a result of the modernization of farming, in many places the rice output per *chongbo* jumped ten times as against the preliberation days. This does not mean that labour intensity has been increased. Just like any other working people, the Koreans are striving to liberate themselves from backbreaking labour. And it is being translated into reality almost everywhere. In Japanese villages we often come across people bent in the back, but in Korea you cannot find any.

COUNTRYSIDE AS BRIGHT AS CLEAR SKY

The Korean countryside is as bright as a clear sky and as fresh and green as paddies, and it is enwrapped in an atmosphere of full confidence. I think this comes from their pride in such a development of the unique independent national economy which is not explained in any textbook. I was strongly impressed by the stout Korean farmers who were advancing dynamically forward to the consummation of socialism, under the slogans of "Let us carry through the great rural theses!" "Let us attain the grain production goal of 8,500,000 tons!"

11. People's Living Conditions

Country Freed from Taxes

Now, I am going to tell about the people's living conditions. As for the question of clothing, before liberation, owing to the Japanese imperialist policy of colonial enslavement only 14 centimetres of cloth was produced per capita of the Korean population a year. But, now that many plants, including a vinalon factory and chemical fibre factories, have been built in the spirit of self-reliance, the figure has increased to 35-36 metres. All kinds of cloth are mass-produced, and supplied almost at cost prices, because a greater part of their prices is borne by the state.

The production goal of 500-600 million metres of fabrics envisaged in the Six-Year Plan (1971-1976) was attained two years ahead of schedule.

All the clothes the Koreans wear are home-made. Clothes are supplied to children twice a year (summer and winter). As for the families with many children they are favoured to buy clothes at the prices lowered in proportion to their number.

The major raw material of cloth is limestone which is inexhaustible in Korea, in addition to reed, cocoon, wool and flax. All these are produced at

home.

The exquisite and brilliant silk has long been exported. It is very cheap and favourably received abroad.

With regard to food, the state buys rice, a staple food, at the price of 60 *chon* per kilogramme from co-operative farmers and supplies it at 8 *chon* to factory and office workers. The balance is paid by the state, of course.

Other crops, fruit, chicken and eggs, too, are supplied to the people at low prices.

The Mangyongdae State Chicken Plant which has the honourable title of Chollima produces more than 100 million eggs annually. There are chicken factories or pig factories in many parts of the country; besides, every cooperative farm workteam raise chicken and pigs for themselves to provide people with meat.

Dwelling houses are built at the state expense and the people are provided with furnished flats and houses. Most of the urban working people live in the flats in modern buildings five to twenty storeys high, each with two rooms or three-four rooms and a kitchen.

The first floors are occupied by stores, so the dwellers can buy daily necessities without troubling to cross the streets. As it is very cold there, they have a hot-water floor-heating system making use of their highly developed industry.

In the countryside there are many tile-roofed houses, and these days two-storeyed modern brick buildings are increasing. We saw many red brick

houses with tile roofs on our way from the east coast city of Wonsan to Mt. Kumgang-san. Though they had no ornaments on them as in old times, the elegant red brick houses were well harmonized with green fields.

Before the Fatherland Liberation War ended, the construction of cement factories and brick factories had begun in Korea for postwar rehabilitation and construction. So the housing question is being solved completely now.

The maximum house rent of the factory and office workers is no more than two per cent of their income. As the electric and water charges were so low, our guides did not know how much they paid for their own houses.

Cooperative farmers live in houses built at the state expense. They do not pay any rent. When we visited the Chongsan Cooperative Farm, we took a look at what they called a standard dwelling house. The house which had three rooms connected by a corridor except the kitchen was not so luxurious but we could see it was functional.

The state takes care not only of the food, clothing and housing questions but also of the bringing up and education of children, which I will mention later. In April 1974, it completely abolished the system of taxation, a legacy of the exploiter society, and Korea became the first tax-free country in the world. Not only that. The prices of goods for mass consumption are drastically reduced every year in a planned way. Price cuts have been effected 16 times over 24 years after the Korean war. Especially in 1974 the

prices of industrial goods were reduced by 30 per cent on an average and by 50 per cent at the maximum.

Medical Care Is Free

People's health is protected by preventive medicine. If anyone falls ill, he receives free medical treatment until he is completely recovered. As a result, the infant mortality dropped to one thirteenth as against the preliberation years and the average life span extended by 32 years or to over 70 years. It is strange, indeed, that there are no pollutional diseases in Korea which is an advanced industrial state. This is because they have taken thoroughgoing measures against the environmental contamination, the source of pollution. When constructing a plant it is their established rule to put it into commission only after the anti-pollutional facilities are perfected.

Looking back on the course of the socialist construction, we can understand how much benefits are given to the people, in addition to those with regard to food, clothing and housing.

12. Children Are Kings

There Is No Hotbed of Juvenile Delinquencies

"Children are kings" in Korea. The children look docile and cheerful. Where on earth does such a cheerful look come from?

While staying there for about 20 days, I clearly saw that through their veins flowed the feeling of boundless respect and reverence for the fatherly President Kim Il Sung who brought them today's society. I was sure that at the same time, their cheerfulness emanates from their satisfaction at learning at an excellent educational environment and from the out-and-out communist morality based on the motto: "One for all and all for one."

What kind of education is given in Korea, in Korean society where the children are treasured as kings?

In a nutshell, education in Korea is conducted on the principles of socialist pedagogy based on the Juche idea.

As we have seen in the economic construction, the principles of socialist pedagogy are also founded by President Kim Il Sung through his strivings for the benefits of the people.

GOALS OF EDUCATION

The object of education in Korea is to thoroughly arm new generations with the Juche idea and knowledge needed for the building of socialism and communism, so that they will dedicate to the struggle against the exploiter society, and for the safeguarding of the socialist system and the building of socialism and communism.

The headmaster of a country school had this to say:

"Class education is important for the new generation who have not suffered from exploitation and oppression because they never lived in the old society. They are thoroughly educated in the brilliant revolutionary traditions established during the anti-Japanese revolutionary struggle, which is the most important of the ideological education." This means that the object of school education is to bring up reserves of the revolution.

As for the contents of education they closely combine general education with basic technical education, theory with practice and education with productive labour in order to bring up men of ability equipped with useful knowledge, in accordance with the principles and objectives of socialist pedagogy. Every school has the room for the study of President Kim Il Sung's revolutionary idea, the Juche idea, and his revolutionary history. This room functions as a centre of education.

In Korea it is regarded as important to properly combine school, public and home education. Great importance is attached to the close combination of school and public education, especially in order to link education with the reality of Korean society. Principle is applied specifically, unlike in Japan where trinitarian dogma is advocated.

EXCELLENT CONDITIONS

The full number of a class at schools in Korea is 10-15 fewer than that in Japan. But the contrary is the case with the number of teachers. For instance, at the primary school we visited there were 900 pupils and 45 teachers actually giving lessons. A senior middle school had 850 students and 65 teachers, so they are not hard pressed in teaching.

Beside classrooms, the schools have studies, circle rooms, laboratories and practice rooms for extra-curricular activities. There are clinics also and the doctors check them up once every three months. In addition, there are bath rooms and barber's shops. Students' commuting distance was no more than one kilometre. The distribution of schools is ideal.

All the necessary teaching materials and instruments are prepared in every school in order to enhance the effect of education. For example, the sewing rooms at senior middle schools are fully equipped for the girl students to practise and the materials are supplied by the state. There are models of highways and cars in the indoor training centres for

driving; and they have a real stationary truck with which to practise driving. Though it was during the summer vacation, youngsters were absorbed in extracurricular activities and in every room teachers were guiding and helping the students.

There are students and children's palaces in Korea as centres for public education. They were so named because they are used by "kings". All the Korean children are given lessons to master at least one musical instrument and physical technique at the students and children's palaces or at school rooms for extracurricular activities.

It is one's happiest moment when one can concentrate one's energies on what one wants to do. And it is beautiful. We saw many such beautiful faces of the happiest children at the students and children's palaces. We could never find the dark shadow which comes from discriminative and selective education as given in Japan.

In Korea there is no child who does evil things. There is no hotbed, no soil of juvenile delinquencies.

13. Country of Education

Country of Learning in 20th Century

FREE EDUCATION FROM NURSERY TO UNIVERSITY

Today Japan is proud of her being the "second" in the capitalist world in gross national products. However, there still remain "jampacked classrooms" and "overcrowded schools"; and she is being criticized for the general deterioration of education.

As is seen in the review of Korean education over the 20 and more years, while Okinawa was being rebuilt, Korea laid the groundwork for attaining the goals of education and established a system that enabled the students to study to their hearts' content at the facilities provided under the meticulous care of the state.

They do not pay a penny for tuition from nursery to university. Both factory workers and farming youth are guaranteed the right and opportunity to study. Illiteracy was already eliminated. Nationwide efforts are being made to reach at least the level of a senior middle school graduate.

Intellectuals number more than one million and to intellectualize the whole of society is the specific

goal of education. This is why Korea is called "a country of learning" or "a country of education".

Let us observe the development and system of education in Korea where the universal compulsory 11-year education, the most developed and the most excellent in the world, is enforced for the younger generation from kindergarteners of 5 to senior middle school students of 16.

DEVELOPMENT OF EDUCATIONAL SYSTEM

Under Japanese colonial rule 80 per cent of the Korean people were unlettered and national culture was stamped out owing to the policy of keeping them in ignorance, and they could not even use their national language because of the education aimed at converting Koreans into the "Imperial subjects" of Japan. There was not a college then in the north of Korea, they say. After liberation they started the educational reform first, regarding it as the most important revolutionary task.

President Kim Il Sung said that children were the mainstay of the future and nothing should be spared for them. This graphically shows that they entrusted Korea's future in education.

To review the history of the educational reform. Immediately after liberation they abolished the system of colonial slavery education and enforced democratic education. This was the first and foremost task.

In 1949, four years after liberation, 98 per cent of the children were enrolled at schools and in 1950 they adopted a law on the introduction of compulsory primary education, which could not be put into effect owing to the war provoked by the US.

The universal compulsory primary education was enforced in 1956.

Enforced in 1958 was the universal compulsory secondary education involving the primary school course and three-year middle school course. Universal free education was introduced from 1959. In keeping with the national policy on building a socialist industrial state, in 1967 it switched over to universal compulsory nine-year education, including the two-year technical compulsory education. And five years later, in September 1972, as the three revolutions (the ideological, technical and cultural) developed in depth, they introduced the universal compulsory 11-year education system (one-year kindergarten course, four-year primary school course and six-year senior middle school course), which was fully enforced in three years until September 1975.

UNIVERSAL COMPULSORY 11-YEAR EDUCATION

The Koreans are much more interested in the work of education, the work of bringing up their own cadres, which is more expensive than economic construction or defence upbuilding. It is embodied in

the universal compulsory 11-year education. As I heard from the leading personnel of the Educational Committee and I confirmed through my visits to many schools, thanks to the superiority of their system, they were successful on three points.

First, the universal compulsory 11-year education enables all the youth and children to complete general secondary education and acquire technique.

Second, it is a popular education completely free of charge. Theirs is quite different in concept from Japan's "compulsory education" or "free education" which costs money. In Korea the words "entrance fee" or "tuition" are retained for the children to remember the past. All their expenses from kindergarten to university are borne by the state. Textbooks and reference books are supplied to them almost free of charge. The state bears the expenses for their extracurricular activities, too. In spring and autumn the students visit the revolutionary historic sites or revolutionary battle sites in order to study the revolutionary traditions; the duration is about ten days and the state also pays for it. The commuting distance usually does not exceed one kilometre. The state even provides commuters' trains for small numbers of children in remote mountain villages.

School things and uniforms are also supplied to them as gifts on some memorable occasions.

Third, it is a compulsory education system which provides all the youth and children with the opportunity to receive secondary general education.

The universal compulsory 11-year education is not merely an advanced system; it is the most pro-

gressive educational system in that it develops the nation's cadres in an all-round way as a popular policy.

14. Education of Children

Rich Emotions Fostered

THEY HAVE DOCTORS, TOO

In Korea, wherever you go, in any city or village or even in a remote mountainous place, you can find a nursery (up to three years of age) and kindergarten (from four to five years of age). There are so many of them that we can say "Where there are three women and three children, there is a nursery."

In every dong or ri and in every workshop where women work there is a nursery. In the capital city of Pyongyang there are more than a thousand day nurseries, in addition to weekly nurseries. There they care for children from Monday morning to Saturday afternoon. In case a mother goes on a business trip, they look after her child even for a month.

As I mentioned above under the subtitle "EMANCIPATION OF WOMEN" with the Law on the Nursing and Upbringing of Children enacted, working women or housewives are entitled to send their children to nurseries. Free of charge, of course. There,

the children go in the nursery clothes and their own clothes are kept in the wardrobes, so there is no need to worry about their clothing.

We inspected a nursery attached to the Chongsan Cooperative Farm and the Pyongyang September 15 Weekly Nursery. The latter takes care of some 1,000 children (from one year and seven months to five years of age). It occupies an area of 12,000 square metres where there are two five-storeyed buildings and a courtyard turned into an outdoor playground easy to manage. In the buildings there are also a playground, small gymnasium, pool, bathrooms and barber's shop. Each room accommodates 8-10 children in charge of a nurse.

A children's doctor is assigned to every nursery and kindergarten. As a hospital with 100 beds is attached to this weekly nursery, parents leave their children here with a feeling of security.

They say the principles of socialist pedagogy should be applied from nursery. The main content of nursery education is to cultivate rich emotions in the children.

PROGRESSIVE SCHOOL SYSTEM

The system under which the state and society bring up the children for their parents is based on the scientific research data which prove that it can develop one's skill, talent and individuality from one's childhood by rearing one in a more cultured way and through collective methods, irrespective of one's

parents' ability or profession. Japanese pedagogy claims that even under excellent conditions one can be caught in "hospitalism" if love is lacking. However, there is no need to worry. A protracted research has proved that the Korean way of upbringing is highly advantageous for developing their knowledge, morality and physique. As a result, the Law on the Nursing and Upbringing of Children was enacted, in accordance with which collective education is being carried out at nurseries.

We were strongly impressed that the nurse's relation to the 8-10 children under her care was just like that of parents to their own children.

Among the four- and five-year-old children the latter who meet the second year in the kindergarten receive compulsory education. This preschool compulsory education is the first of its kind mankind has ever had. It is not confined to laying the groundwork for school education—such as teaching how to hold pencils, how to have the right posture in writing, the elementals of the written and spoken language, counting; it also constitutes one of the major objectives to foster in them rich emotions and to develop their physical strength and artistic talents and qualities.

ROTATING MOVEMENT

Koreans, too, have the saying, "The habit acquired at three persists to eighty." The age of three is an important period in man's mental development.

But, in Korea, the infantile education is not aimed at winning the struggle with others as in Japan. On the basis of the scientific data and theory confirmed by prolonged researches, the collective education is given as a state, popular policy. This will focus the world's attention. An outsider, I am not qualified to make any comment on the details of infantile education. But I was amazed, indeed, to see four- or five-year-old children sing songs keeping time with music and a four-year-old girl play even callisthenics in a brief art performance to welcome our delegation. I was struck in wonder when she skilfully did the elementary movements, including rotations on hands. The nursery showed me many of the future "artistic elite".

"Thanks to the solicitude of the great President we are living without any worry. However, women and children in the south of our country are not as happy as we are. Some of our children have their grandfathers or grandmothers in the south. When they ask me about their grandfathers or grandmothers, my heart is torn." The headmistress of the Pyongyang September 15 Weekly Nursery said this through tears, manifesting her burning desire for the country's reunification.

When we said *annyonghi kesipsio* (good-bye), the children who had welcomed us shouting *annyonghaseyo* (how do you do) ran up to us and stretched out their hands. I held many tiny hands and hugged the little ones in my two arms.

I still remember the shining eyes of the children who saw us off saying "Good-bye. Come again,

please."

15. Compulsory Education

To Intellectualize Whole Society

PRIMARY SCHOOL

The primary school is equivalent to the elementary school in Japan and the term is four years (from six to ten years of age). The six-year senior middle school course (10-16) corresponds to the amalgamation of Japanese middle school and high school. The kindergarten runs two years. The 11-year compulsory education is applied to those between 5 and 16.

Every dong or ri of administrative districts has at least one primary school and senior middle school, and the commuting distance is no more than one kilometre.

Normally a primary school has 800-900 pupils. Lower graders have four lessons a day and higher graders five lessons and they are supplied with milk and buns as a snack. They have their dinner at home.

Pupils in the first and second grades have ten subjects to learn, such as the revolutionary activities

of Marshal Kim Il Sung, communist ethics, Korean, arithmetic, physical exercise and music, and pupils in the third and fourth grades have two more subjects—nature and hygienics.

Extracurricular activities are also brisk, alongside these lessons. They have all the necessary quarters—Juvenile Corps rooms, art circle rooms, children's broadcasting cabinets and so on.

The task of mastering at least one musical instrument is more clearly set at the stage of primary school. An accordion quintet I saw was excellent.

As to the composition of the teachers, most of them were women. Women also made up the majority of the school principals.

SENIOR MIDDLE SCHOOL

The number of a senior middle school class does not exceed 40. The size of the school is about the same as the primary school. The Twice Chollima Chunghwa Senior Middle School I inspected was a common country school. This school had 850 students and 65 teachers. One half of the teaching staff were women. They have more than 20 subjects including those on the revolutionary idea of Marshal Kim Il Sung, communist ethics and the superiority of the socialist system. This school was equipped with all the facilities for extracurricular activities. They include: "The Room for the Study of the Revolutionary Activities of Marshal Kim Il Sung", chemical, physical and biological laboratories, a sewing

room, various art circle rooms and training rooms for automobile- and tractor-driving. An instructor is assigned to every room. All the senior-middle-school students are taught to acquire more than one technique. It is based on the policy of secondary education on teaching the elementary techniques of modern production through scientific and technical education, while arming them ideologically through communist revolutionary education. As to the technical education, it differs from vocational education given in some Japanese middle and high schools to meet the demands of the business world. At Korean senior middle schools main stress is given on imparting adequate general elementary knowledge in proper combination with basic technical education.

The textbooks which are used at schools were written by teachers and scientists on the basis of the Juche idea and printed on the approval of the Educational Committee. Therefore, the same schoolbooks are used throughout the country. School education is combined with the specific conditions of urban, farming or mountainous areas. For example, in order to heighten the knowledge of the countryside supplementary education is given in respective localities.

The parents' committee links school with home. As this committee is organized solely for the purpose of heightening the level of education by linking school and home, its members are free from any financial burdens such as the membership fee.

UNIVERSITY EDUCATION

In Korea deep concern is directed to the education of native cadres, because it is regarded as decisive to the future of the revolution and the destiny of the nation.

Before liberation there was not an institute of higher learning in the northern half of the Republic. But, now, more than 150 colleges and universities (two-six year courses) and over 600 higher specialized schools (three-year course) are evenly distributed across the country. Among them is Kim Il Sung University which occupies an area of 1,560,000 square metres and has a floor space of 400,000 square metres. It has 17,000 students and 3,500 faculty members. It has 12 faculties, 90 chairs, some 50 research institutes and laboratories. In addition, there are a science library, natural museum, publishing house, printing house, practice workshops, and farm, plus local training centres. It is also equipped with dining rooms, shops, a hospital, etc. Most of Korea's institutions of higher learning are specialized colleges such as: normal colleges, teachers training colleges, polytechnical institutes, agricultural colleges, medical colleges, railway colleges, art colleges, communist colleges, etc. We can say they have perfect bases of training native cadres. The students pay no fees for their entrance or tuition. On the contrary, they receive scholarships from the state. Even compulsory college education is being

prepared in Korea. A huge army of one million intellectuals has been trained in Korea since liberation and now they are advancing to attain the great goal of intellectualizing the whole of society.

16. Education System

System of Studying While on the Job

In Korea everybody is provided to receive education so as to intellectualize the whole of society. In other words, there are established the educational system of studying while on the job, along with the regular educational system. About 60 per cent of the senior middle school graduates enter institutes of higher learning and the remaining 40 per cent attend factory colleges or the evening or correspondence courses of regular institutes of higher learning, while working at factories or on farms. Accordingly, almost all the youth and children are to receive college education. This will successfully carry out the policy of intellectualizing the whole of society.

The working people who study while on the job have special favours to receive their full living allowances during the whole period of attendance at school.

ADULT EDUCATION

Meanwhile, they eradicated illiteracy by setting up adult schools for elder people who had had no opportunities to learn under the exploiter society before liberation. At present, they keep studying at the working people's senior middle schools.

The cooperative farmers are said to take vacations after the harvesting and sharing-out of crops in November and study in cold winter days. So we can imagine how things go there.

As a result of the adult education all the people have grown up to undertake the revolution and construction; and those who were unlettered before have become leading personnel of factories and cooperative farms and, some of them have even become doctors. This suffices to prove the greatness of the thoroughgoing adult education.

SOCIAL EDUCATION

In every country we hear them say, "Children are the nation's treasures" and "Education must be given at school, society and home."

But it is undeniable that actually in Japan they are apt to rely only on school education. School education itself has many problems to solve but there are few facilities of social education to supplement it and the children are left to themselves in an

unhealthy environment. This is the actual situation in Japan, particularly in Okinawa.

In Korea women were emancipated and they are participating in the building of socialism alongside men. And partly for this reason, the children spend almost all their time at the state's educational establishments from their infancy until their graduation from senior middle schools.

The facilities of social education for the young Korean boys and girls include the students and children's palaces, students and children's halls, Juvenile Corps camps and libraries. The students and children's palaces are most widely known. They are called "palaces" because they are facilities for the children who are "kings". There, the children's dreams are fostered. The younger generation from the age of 6 to 16 use them freely according to their wish and taste. The Pyongyang Students and Children's Palace which we visited has a floor space of 50 thousand square metres, more than 500 study rooms and work rooms of all sizes. This palace is used by ten or twelve thousand children a day. I was told that in the palace there are 500 special instructors, as well as 1,000 extracurricular instructors who teach at different schools.

As the children stay there three or three and a half hours a day, they are provided with snacks.

We looked mainly round the embroidery room, accordion practising room, table-tennis room, picture-drawing room, botanical laboratory, radio laboratory, wireless communication room, handicraft room, boxing room, automobile driving room, electric la-

boratory, *kayagum* practising room, dancing room and gymnastic room. Lastly we enjoyed a performance at the palace's theatre. Through the performance we could guess how many fledgelings of the Mansudae artistes known as the world's best, are growing up there. When the dispute on education is at its height in Japan, Juche education is flowering out in Korea.

17. National Economy Institute

Armed with Juche Idea

In Korea, in addition to regular universities and colleges, there are the National Economy Institute, the Higher Party School, the Kumsong Political Institute and so on.

LEADING OFFICIALS TRAINED

The National Economy Institute is an institute aimed at training state and economic officials.

The institute has four courses—the four-year, two-year, one-year and one-month. There are about 3,000 students and three hundred members on the faculty staff, and most of the students are to board

at the dormitory.

As the institute aims at the training of state officials, two objects are set: one is to arm the students with the Juche idea of President Kim Il Sung and revolutionize and working-classize them and the other is to train them to be excellent workers, by teaching them appropriate special subjects on the science of administration. Great importance is attached to education in practice. The ratio of theory to practice is three to seven. In the case of factory managers, for example, their education in practice is thoroughly conducted with regard to their functions at factories.

The institute enrols people of various strata—from ministers of the Administration Council and bureau directors to managers of factories and enterprises.

While re-educated at the institute, all the expenses for their study and boarding are borne by the state and, what is more, they are paid the same living allowances as before their enrolment, so their families' living is fully guaranteed.

The courses are differentiated roughly as follows:

The four-year course: Those who graduated from senior middle schools and have been on the job for five or six years are enrolled. Provincial and county administrative officials and workteam leaders of large factories and enterprises study for four years and become leading personnel of provinces or counties.

The two-year course: It is attended by middle cadres of a provincial or county level or workshop

managers and deputy managers of large factories and enterprises. After graduation they are to perform the duties of higher ranks.

The one-year course: This is attended by chairmen of provincial and county administrative committees and rural economy management committees, as well as managers and chief engineers of large factories and enterprises. They return to their posts after graduation.

The one-month course: This is also called the one-month lecture, the attendance of which is obligatory on every cadre—ministers and other cadres of the Administration Council, leading county administrative officials, managers of factories and enterprises and other cadres.

Like this cadres of ministerial level and local officials and functionaries of factory and enterprise are thoroughly trained and re-educated.

The re-education programme for those at a ministerial level reflects President Kim Il Sung's teaching on the necessity to improve their qualifications by arming them with the Juche idea lest they should get backward and rusty ideologically.

As is clearly seen at the National Economy Institute, in Korea they are strengthening their system of the independent national economy by training native cadres qualitatively.

NATIONAL CULTURE

It is several years since I first had a glimpse of

Korean arts and was deeply moved, feeling as if even my heart was rinsed out in a clear brook, but it seems only yesterday.

National culture, literature and arts in Japan have failed to become the whole people's. This is their fundamental weak point. They have not been popularized and developed to such heights as to indicate the true way of life to many people, so they cannot be the driving force of social development.

In Korea the revolutionary tradition of the literature and arts that struck roots during the bloody revolutionary struggle against Japan has been the main stream that is bringing the marvellous Juche arts into full flower. With regard to Korean culture as a whole, we can say that great importance is attached not only to artistic value but also to ideological content. The art is national in form and socialist in content, and the methodology is based strictly on socialist realism.

Groups of experts in various fields—literature, film, opera, music, dance, acrobatics, fine arts, etc—stand firmly on the mass foundation and engage in creative activities to their hearts' content, every necessary condition being provided by the state. Meanwhile, at nurseries and schools, factories and villages, the entire people are developing mass culture, participating freely in literary and art activities. The "20th century Renaissance" is taking place in Korea, our neighbour.

18. Military Demarcation Line

Symbol of National Tragedy

AT PANMUNJOM

Panmunjom is fraught with the danger of a new war in Korea; my impression of this spot on the Military Demarcation Line is that it symbolizes confrontation between socialism and imperialism, between democracy and fascism, between peaceful construction and armament expansion and between Juche and subordination. It is a place of historic negotiation, where truth and justice indict falsehood and injustice. Panmunjom is on the MDL 12 kilometres to the west of Kaesong. The rural scenes along the road are little different from those at other places. Though strained militarily, no military installation is to be seen in the area. Only a number of checkpoints on the roadside remind you of the existence of the MDL.

On the way to Panmunjom you can see a railway out of the car window. It is part of the railway which ran from the north to the south of the country. But the rails are rusty and railway bridges broken. This railway has become a children's playground.

The division of the nation seems to have brought

the Korean people greater anguish than death. At Panmunjom I heard this story: a young woman who had lived in the south went to her mother's house now in the north to give birth to a baby; but as the US army came in all of a sudden, she could not return home; since then she has had no news from her husband; her child is 32 years old now, but does not know the father. This is just a family's case, but it is an epitome of the situation of the whole Korean people.

The deputy chairman of the Kaesong City Administrative Committee said that many of the population in Kaesong have their parents and relatives in south Korea now. The present relation between north and south does not allow correspondence between relatives or mutual visit between individual persons. This is an unhappy, grim relation of hostility. However, the Republic's view is that the south Korean people are all brothers and sisters and the enemy is the US army which has been occupying south Korea for more than 30 years and its lackey, the fascist regime.

NEUTRAL NATIONS SUPERVISION

As regards the tragic national division, I think, the Okinawans who were in the same situation before, will all understand it and imagine part of the agony. But Korean reality has some fundamentally different aspects in that a single nation is not only divided into north and south but also confronted

with the danger of war.

The MDL is the first front line in Korea where there exists the danger of war; it artificially cuts the waist of the country, running 240 kilometres from the east to the west, with the Demilitarized Zone two kilometres wide on the north and the south of the MDL. Panmunjom is the place where the conference room of the Military Armistice Commission is situated; it is in the DMZ. In Panmunjom there are five buildings, in addition to the sentry posts of the north and south and an office used by members of the Neutral Nations Supervisory Commission composed of Poland, Czechoslovakia, Swiss and Sweden, who conduct supervisory activities in accordance with the Armistice Agreement. Panmunjom was a joint security area until last year (August 1976), and the neutral nations members stayed there and both sides on the Military Armistice Commission jointly guarded this area. But after the poplar incident on August 18 last year the joint security area was abolished; the building was divided by a microphone cord and the concrete ground was also demarcated distinctly.

POPLAR INCIDENT

The August 18, 1976 poplar incident, which is still fresh in our memory, took place as the American side tried to have their armed personnel cut down the poplar in the joint security area, contrary to the stipulation that prohibited such unilateral acts. They

sent in their men equipped with an electric saw, axes and pick handle, and in order to supervise the operation, installed a telecamera at one of their posts. They even kept armed troops on the alert close behind. This premeditated criminal act was exposed later. On the DPRK side of the armistice negotiation hall are displayed the Austrian-made axe and pick handle as evidence. At that time the US aggravated the situation; they proclaimed a state of emergency and hurriedly dispatched F-104 Phantom bombers, and a mixed naval force from the Kadena Air Force base in Okinawa. This incident showed us that a mere provocation could lead to war and that this was not unrelated to Okinawa.

The incident of the US armed spy ship *Pueblo* of January 1968 is now known as an incident caused by an espionage act of the ship that intruded into the territorial waters of north Korea, but at the time of the incident the US threatened to take "retaliatory measures" and drove the situation to the brink of an all-out war.

Most of the mass communication materials available for us are biased ones, coming from Seoul in the south. If the "provocation by the north" was true as declared by south Korea, war would have been inevitable, in the light of the US objectives in occupying south Korea and the nature of the Pak Jung Hi junta.

19. Panmunjom

Threat of Invasion from South

UNCEASING PROVOCATIONS

According to the evidence in the hands of the DPRK, the US violations of the Armistice Agreement are said to amount to more than 131,900 during 20 years from July 1953 to December 1973. They are still being committed almost every day. On August 5, too, when we visited Panmunjom, they committed a provocation. With our own eyes we saw the security officers of the two sides holding a meeting at the conference room of the Military Armistice Commission. Hard pressed in front of the evidence of their provocation with pistols and stone-throwing, the Americans and south Koreans were at a loss and tried to tide over their embarrassment by keeping dumb.

A man of the Republic who guided us said the south Korean and Japanese press would not report even more serious provocations but confidently stressed that truth and justice would be proved definitively.

At Panmunjom on the MDL I saw two contrast-

ing looks: There were US soldiers heavily armed with pistols and clubs, their steel helmets chin-strapped, and DPRK People's Army soldiers with only cloth caps and pistols and the fields on the north Korean side of the MDL were fresh and green with growing crops, while the south Korean fields remained devastated and the pillboxes built on the hillsides within the south of the DMZ could be seen even with naked eyes. The visitors from south Korea, too, might have noticed this scene the way we did. As regards the critical atmosphere on the MDL it is needless to explain; the two contrasting looks eloquently tell about the reality as it is. At Panmunjom, with every fibre of one's body, one feels the contrast between "construction in the north" and "militarization in the south"

BASE ON OKINAWA RECALLED

I got gooseskin when I stood on the first front line or the MDL which was closely linked up with the base on Okinawa. Because my haunting worry again flitted my brain: our country, especially Okinawa with the US military base, might be inevitably involved in another war as a stepping-stone if the US aggression against Korea was to be justified and war broke out owing to the wrong information on the "invasion from the north"

This danger has arisen more than once and will continue to arise unless the US, Japan and south Korea change their hostile policies towards the Re-

public.

As mentioned above, however, what really exists now is not the threat of "invasion from the north" but of the invasion from the south. Panmunjom symbolically tells of this threat. The construction in the north was deeply imprinted in our minds during our nearly 20 days' tour there. The Republic has built the rich and strong society of today on the utter ruins. How could she want war which will have one and the same nation spill their blood and bring destruction? A People's Army officer together with an official of the Society for Cultural Relations with Foreign Countries emphatically pointed to the Republic's case entirely different from that of the US and the south Korean military junta. They said: "We have a history of being invaded by other countries, but no history of invading and dominating others." In this explanation they said that the dispatch of south Korean troops to the Viet Nam war had left an indelible blemish in Korea's history.

Men and officers of the People's Army are calm and firm in front of the enemy pillboxes equipped with up-to-date weapons. They well know that the US army came from across the ocean and has kept occupying south Korea in order to provoke war, so if they counteract with the same armament as the enemy's, an all-out war will break out instantly. But we must not forget that the Republic holds fast to the policy of independence in politics, self-reliance in economy and self-defence in guarding the nation.

CONVICTION OF COUNTRY'S REUNIFICATION

Men and officers of the People's Army of the Republic who respect justice and international law are tender-hearted to the people, but they are brave enough to fight staunchly against the enemy to defend national dignity. In concluding his explanation the People's Army officer said confidently: "We are sure to reunify the fatherland. To bring that day, we men and officers will arm ourselves with the great revolutionary idea of President Kim Il Sung and win victory, fighting the way he taught. We cannot guide you beyond this place (Panmunjom) today, but we'll take you to Seoul and Pusan when the country is reunified. This will come true in the near future." Hearing the explanation, I became assured that as the men and officers were thoroughly armed with the Juche idea, they had a mightier weapon than the most up-to-date weapon.

Honestly speaking, I left Panmunjom with this impression: If there is nothing special to do in Korea, the US will have no reason for staying on here far from across the Pacific, so they are eager to rig up pretexts for their continued occupation by repeating provocations. In other words, they dominate a foreign country to pursue their war policy and make use of our Okinawa, too, for that purpose.

Meanwhile, the Pak Jung Hi military regime of south Korea represses the people's struggle, issuing

one "presidential emergency decree" after another and deliberately strains the situation, clamouring against the fictitious "invasion from the north", so as to prolong their lives. It cannot be interpreted otherwise.

20. Military Affairs and Politics

What Is Basic Is "Independent Reunification"; Japanese Government Must Change Its Diplomacy

NATIONAL REUNIFICATION

We acquainted ourselves with many miracles while seeing and hearing about the socialist construction in Korea. But, as was told by many whom we met, the Korean people never rest content with the state where they are in now. The reason lies in the fact that though the revolution and construction in the northern half of the Republic are now under way, the liberation of south Korean people, another task of the Korean revolution, has not been carried out, and the tragic division of the nation has lasted for more than 30 years.

Korea is the only country in this wide world, which is divided against its people's will. With regard to the partition of Germany into east and west,

as the Koreans say, she was the ringleader who had plunged the world into catastrophic wars in the past, so, for the benefit of the world's people, she had better remain partitioned than reunited on militaristic lines and become a great power. Meanwhile, Koreans are a homogeneous nation with a long history and culture and with the same language, manners and customs. What is more, they are anxious to reunify the country.

But 32 years have passed since a single territory was divided into north and south because of the occupation of south Korea by US troops. Thirty years is such a long time that the younger generation gives birth to the second generation. The north Korean people are deeply worried about the present development where Korea's common national characteristics formed through ages are disappearing.

As the Korean people are divided into north and south, the parents, wives, children, brothers, sisters, relatives and friends, though within a hailing distance, cannot make correspondence to each other, to say nothing of meeting each other.

The division of the nation has made it impossible to utilize in a unified way the rich natural resources and enlist the people's energies and talents for the nation's prosperity and welfare. In addition, south Korea has fallen into a US and Japanese colony and been plunged into a political and economic chaos beyond retrieve.

The closer the tripartite relationship between the US, Japan and south Korea, the unhappier the south

Korean people. This is a tragedy that cannot be overlooked.

Apart from politics, there are many stories; about south Korean children of school age helping their families eke out their living, by hawking chewing gums or polishing shoes; about women students practising prostitution in the south to pay tuition fees; and about the south Korean military junta who in order to obtain foreign currency, sent troops to Viet Nam before and now is sending young workers to Okinawa to harvest pine-apples and sugar canes. The people in the northern part of the Republic regard this as unbearable calamities. Therefore, all the people introduced above—the nursery staff, the tractor plant workers, cooperative farmers and officials—desire to meet their brothers and sisters in the south as early as possible at the reunification square. Their desire was indescribably great.

FOREIGN MINISTER'S ABSURD SPEECH

On the other hand, the Korean question is of vital importance to the Japanese government and people, too. In his speech on Japan's foreign policy at the UN General Assembly on September 27, Foreign Minister Hatoyama supported the oil-producing Arab nations' right to self-determination, while stressing the necessity for Japan to play an active role for the peace of Asia. This contradictory policy sounds absurd. Changing the policy of Japan-US-south Korea integration which can be called the foundation of

Japan's diplomacy, as well as her diplomatic posture based on the same viewpoint as the military fascist regime's corresponds with the current of the time, and this should be the keystone of her foreign policy. As for the problems raised at the fishery negotiations held between the Dietmen's League for Promotion of Japan-Korea Friendship and the Korean Society for Cultural Relations with Foreign Countries towards the end of last August, the Japanese government should take actions to promote her people's interests.

The Republic maintains diplomatic relations with more than 90 countries.

The UN General Assembly at its 30th session in 1975 adopted a resolution on "Korea's independent and peaceful reunification". If Japan sincerely wishes to carry out peace diplomacy at the UN, she should put an end to her hostile policy towards the Republic and start to endeavour for the normalization of diplomatic relations with her based on the principle of "friendship and amity". If she neglects this endeavour and pursues the "two Koreas" policy in order to dominate south Korea like her colony, she will drive herself into dead ends.

DIVISION PERPETUATED

People in the Republic strongly expressed their stand, stating that they would never tolerate the "two Koreas" policy or the "cross recognition" of north and south at the UN because these were mach-

inations aimed at perpetuating the division of the country and the people. The "two Koreas" policy was mapped out by foreign forces which keep Korea partitioned; it does not reflect the will of the Korean people, the party concerned. It is a policy to which the north and south cannot agree both in the light of the UN resolution and the underlying spirit of national reunification or the "independent peaceful reunification" stipulated in the historic 1972 North-South Joint Statement.

We can say that it is our important duty to create favourable conditions for the Korean people to force out US troops, external forces, and promote the "independent peaceful reunification", which will enable the Korean people to decide the present and future of the Korean nation.

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